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Sirmur State

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SIRMUR STATE

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SIRMUR STATE GAZETTEER 1934,

PART A.

REVISED BY RAI BAHADUR SARDAR KAHN CHAND KAPUR, P. C.S.,
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REVENUE MINISTER, HIS HIGHNESS' GOVERNMENT,
PATIALA.

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2. Punjab Survey Sheets. Scale 2″=1 mile. Nos. 311 S. E. ; 312 N. W., N. E., S. W., S. E., ; 313 N. W., N. E., S. W., S. E., ; 314 N. E., 334 S. W. ; 335 N. W., N. E., S. W., S. E., 336 N. W., N. E.

3. Maps prepared at the last settlement showing village boundaries.

CHAPTER I.—Descriptive.

SECTION A.—PHYSICAL ASPECTS.

THE State of Sirmur derives its name from the senior position which the rulers of this State enjoyed among the princes and chiefs of the neighbourhood. CHAP. I. A. — PHYSICAL ASPECTS.

The territories of the State which once occupied a much larger area lie among the outer Himalayan ranges, between 77° 5′ and 77° 55′ E. and 30° 20′ and 31° 5′ N. Its length from Kawal on the west to Banour on the east is 43 miles and its width from Dhamandar on the north to Bahral on the south is 50 miles, as the crow flies. It is bounded on the north by the Simla Hill States of Balsan and Jubbal, on the east by the Tons river which divides it from the Dehra Dun District of the United Provinces of Agra and Oudh, from which the Jumna also separates it on the south-east. On the south it borders on the State of Kalsia and the Ambala District of the Punjab. It is bounded on the west by Patiala territory, and on the north-west by Keonthal. Its area according to the *cadastral* survey of the last settlement, is 1,141 square miles, and its population in 1931 was 148,568 souls.

The whole territory of the State is, with the exception of the broad valley of the Kiarda Dun, mountainous, with deep valleys lying between ranges of varying elevation. Its main stream, the Giri, which enters the State at its northernmost point, runs at first from north-west to south-east, and for 25 miles forms the boundary between Sirmur and Keonthal. It then turns sharply to the south-east, and for a course of 55 miles divides the State into two almost equal portions, the *Giri-war* or cis-Giri country, south-west of the river, and the *Giri-par* or trans-Giri, north-east of it. The people of these two parts differ considerably in their characteristics.

The trans-Giri territory comprises the wild mountainous country which lies between the great range culminating in the Chur* peak and the Giri river. From this great peak, 11,982 feet in height, run two lofty ranges, one north-north-west, the Dhar-Taproli-Jadol, with its westerly spurs, the Dhar Pain Kuffar and Dhar Deothi: the other south-east, called the Dhar Nohra, to Haripur Fort (8,802 feet), whence it divides into two ranges, of which one runs almost due east to the valley of the Tons. These ranges divide Sirmur from the State of Jubbal. From the Chur peak also run two other great spurs, north-west, the Dudham Dhar, and south-west, with many minor spurs springing from them, towards the

*The native name is " Churi chandni ki dhar " (the hill of the silver bangle).

CHAP. I. A PHYSICAL ASPECTS.

Giri. From Haripur Fort the second range first runs southwards under the name of the Dhar Nigali and then turns to the east under the name of Dhar Kamrau. North of and parallel to this eastern spur runs the Dhar Shillai, and between these hills lies the valley of the Neweli or Naira river, which falls into the Tons.

The cis-Giri country is intersected by three main ranges, all of which run from north-west to south-east. Of these the firts is the Sain Dhar or range which lies parallel to the Giri, and the second is the Dharthi or Little Range. Between these flows the Jalal. The third is the low range which runs from near Kala Amb to the south of Nahan and forms with the Dharthi an open valley through the western half of which flows the Markanda. Between the eastern extremities of this and the Dharthi ranges lies the wide open valley of the Kiarda Dun, whose eastern border is on the Giri, the Jumna separating it from Dehra Dun.

The Kiarda Dun itself may also be sub-divided into three distinct tracts :—

(*i*) the Dun proper, which lies between the Jumna and the lower parts of the Dharthi range and Poka hills, and is partially watered by the Giri and the Bata streams :

(*ii*) the tract which comprises the Nali Khera and the adjacent hills of the lower Dharthi on the north of the Bata, east of Jamun-Khala, west of *tilla* Gharib Nath, and south of Rajban which indeed may be regarded as included in it, as it is a plain ; in the north-east of this tract and on the south bank of the Giri lies Sirmur, the old capital of the State :

(*iii*) the Par Duni tract, which is surrounded by hills and lies near Majra village. This is a natural fortress, only accessible by one road and now a deserted waste-forest—though remains of wells show that it was once cultivated.

The *khols*.

A *khol* is a long, narrow valley. Its soil is usually stony and of inferior quality. But good pasture is abundant. The population is sparse and in Tahsil Nahan chiefly consists of Gujars, who rear numbers of cattle. In Tahsil Paunta the *khols* are mostly inhabited by Gujars, Banjaras and Kanets. Wheat, barley, gram, cotton, maize, *jwari* and rice are grown in them, and gold is found in the sand of the streams. The chief *khols* are :—

Nahan Tahsil.	*Poanta Tahsil.*
1. Bhud.	1. Haripur.
2. Tilokpur.	2. Nagli.
3. Matar Bheron.	3. Palhori
4. Bijara.	

CHAP. I. A — PHYSICAL ASPECTS.

The Kiarda Dun is watered by the Bata which rises nearest the Dhar in the centre of the lower part of the Dharthi range and flows south-eastward, in the reverse direction, to the Markanda, until it falls into the Jumna at Bata Mandi. It is a perennial stream, subject to heavy floods in the rainy season, though usually fordable.

The Giri.

By far the greater portion of the State is drained by the Giri or its tributaries. None of these are important, except, on its right bank, the Jalal, which joins it at Dadahu below Satibagh at the south-eastern extremity of the Sain Dhar. On its left bank the principal streams are the Nait and Palar, which rise on the southern slopes of the Chur peak. The Giri is of varying width, in places 500 feet broad when in flood, but it is for the most part shallow and easily fordable, except in the rainy season. Its floods do great damage to the fields and houses along its banks, and it is useless for irrigation until it reaches the Kiarda Dun, but timber in considerable quantities is floated down it into the Jumna. It falls into the Jumna below Mohkampur. The Jalal, which rises below Nahi in Tahsil Pachhad, is a shallow stream of transparent water, rarely impassable even when in flood. Below Nahi, in the west, rises the Kawal, a stream which first flows westward, till it reaches the Patiala border, and thence turns north till it falls into the Giri.

The Tons.

The Tons forms the eastern boundary of the State from Koti, on the Jubbal border, southward for some 30 miles, dividing the State from Jaunsar. Like the Giri it also furnishes means for floating timber from the territories of Jubbal and Tehri Garhwal.

In the east of the Dhar Nigali, rise two streams which flow into the Tons. These are the Bhangal, which drains the north-eastern corner of the State, south of Jubbal, and the Neweli, or Nair already mentioned. In the south-west corner besides the Markanda three seasonal torrents rise in the hills near Madhan Kidar and combine midway between Papri and Bhojpur to form the Run, which flows southwards from the Dharthi Dhar into the Ambala District.

The Markanda.

The Markanda, rising below the temple of Devi Katasan at Baraban, flows westward and waters the state garden at Maluwala known as Khadar Bagh; below Maluwala it turns south-west and waters the lands of Sambhuwala and Rukheri and the garden of Bir Bikramabad, after which it enters the Ambala District near Kala Amb. It is a sluggish, perennial stream, shallow and always fordable. Its only tributary of any importance is the Sailani.

Lake.

The only lake in the State is at Rainka associated with the name of Rainka Devi, mother of Parshu Ram, a deity of the Hindus. It lies in picturesque surroundings.

CHAP. I. A. — PHYSICAL ASPECTS. Geology.

Regarding the geology of the State, Mr. H. H. Hayden writes as follows :—

"The greater part of the Sirmur State lies on rocks of tertiary age, with beds belonging to the carbonaceous system (Krol and Blaini groups) on the north-east. The lower tertiary rocks are particularly well developed, and the Sirmur series, which includes the Subathu, Dagshai and Kasauli groups, takes its name from the State. The upper tertiary, or Siwalik, series is largely developed in the neighbourhood of Nahan, where the lower beds consist of great mass of sandstones, the Nahan group ; these are overlain by sandstones and conglomerates (middle and upper Siwalik) containing a rich mammalian fauna of pliocene age."

This system is more fully described in the Manual of the Geology of India[1] as follows :—

In the neighbourhood of Nahan this system was originally divided into two members[2] a lower, to which the name of the Nahan was applied, and an upper, to which the name of Siwalik was restricted. In this area the boundary between the two groups is a great fault, but there must be a real, if local, unconformity, for the upper Siwalik conglomerates contain numerous pebbles[3] of the Nahan sandstones they are faulted into contact with. The distinction between the Nahan and Siwalik zones appears to be well maintained in a south-easterly direction as far as the borders of Nepal, but to the north-west it disappears, and there appears to have been a continuous series of deposits, ranging from the bottom to the top of the upper tertiary formations. No fossils have yet been found in the typical Nahans, though it would appear that they do occur,[4] but to the north-west representatives of the Siwalik fauna occur low down in the series, in beds, which very possibly represent the Nahan group as originally defined. Under these circumstances it has been found inadvisable to retain the separation between Nahan and Siwalik, and the former are now classed as lower Siwalik, though the term may be retained as a useful local designation for a particular type of formation.

Nahan group. The Nahan group is composed of alternating beds of a fine grained, usually grey, firmsandstone, and of clays, usually bright and red in colour, and almost always some shade of red or purple which weather in a nodular manner. The clays usually prevail in the lower part of the group and the sandstones in the upper.

The lithology of this group resembles very closely that of the Dagshai group, and one might be tempted to regard them as equivalent to each other. The equivalence cannot be absolutely disproved till the area west of the termination of the typical lower Himalayas, in the Kangra Valley and the Jammu Hills, has been examined in greater detail than has yet been done, but in the meanwhile there are good reasons for supposing that the lithological similarity between the two groups is due to a similarity in their condition of deposition, and does not mean contemporanity of origin.

In the first place the two groups are found in distinct areas, separated by a marked structural feature, exhibiting itself at the present day as a fault of many thousand feet throw. This fault—commonly known as the main boundary—is connected in a peculiar manner with the elevation of the Himalayas, and it is highly improbable that the beds exposed south of it are of the same age as those found to the north. Another argument depends on the fact that no exposure of the Subathu group has been found even in the deepest cut sections of the typical Nahan groups, and a third may be derived from the smaller degree of induration, indicating, though not proving, a younger age. In the country north of Nahan town, where the Nahan and Dagshai groups are brought into contact which each other, on opposite sides of the main boundary fault, the sandstones of the former always weather into soft rounded humps, while the Daghshai sandstones weather into angular fragments which have lost the sharpness of their angles, but exhibit a much less degree of weathering than that which the Nahan beds have undergone.

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[1] Second Edition, page 356.

[2] H. B. Medlicott, Memoirs III, Part I, pages 17, 101 (1864).

[3] H.B. Medlicott, Records XIV, 172 (1881).

[4] See H B Medlicott, Memoirs III, Part II, page 16 (1864); Records XIV, 71, foot (1864).

Finally, the red clay beds which have already been mentioned as occurring at the top of the Kasauli group, though they differ somewhat from the typical Nahan clays, resemble them sufficiently to point to a return of the conditions of deposition which prevailed in the Dagshai and Nahan periods, and suggest that on an unbroken section the Nahan would be found to overlie the Kasauli group.

No fossils have been described from the typical Nahans. It is possible that some of the lower Siwalik fossils found in the North-West Punjab may have been derived from beds of the same age, but the supposition lacks proof. There seems, however, to be little room for doubt that Sir Proby Cautley did find fossils on the northern side of the hill on which the town of Nahan stands, and consequently in the beds of the Nahan group, but the specimens were lost before they had been examined by a palæontologist.

Flora.

The Sirmur State possesses a variety of vegetation in which both tropical and temperate species are represented, but in these brief notes it is impossible to do more than give an outline of its salient points. As the climate of Sirmur derives its character from different elevations, so its flora varies with the conditions of the locality under which the various species thrive. That of the Kiarda and Bijhara Duns, the Siwaliks, and other low hills is very similar to the flora of the Dehra Dun and Saharanpur Siwaliks, while that of the mountains or temperate zone resembles that of Jaunsar and Simla.

Consdering the small area of the State, it is comparatively rich in vegetation. Of that of the tropical zone, more than forty-four natural orders are represented, and these embrace many species (*vide* appendix). Of these eighty are trees, the smallest of which attain a height of thirty feet, while *Anogeissus latifolia*, *Bambax malabaricum*, *Ficus religiosa*, *F. bengalensis*, *Terminalia belerica*, and *Terminalia chebula* reach a height of hundred feet and have massive crowns. The *Shorea rubusta* (*sal*) and *Terminalia tomentosa* (*sain*) are the most valuable trees, but do not grow so large as those east of the Jumna. The *sal*, with occasional admixture of *sain*, form close forest clothing the greater part of the Duns, while on the slopes to the west of Nahan, in parts of the Siwaliks and on the lower terraces of the hills north of the Dun as far the Tons, the *sal* extends into a forest of mixed species. Next in importance to the above are :—the *Dalbergia sissoo*, found always on alluvial deposits near rivers and streams, but of small height and girth : the *Bouhinia retussa*, only found in a few places and valuable for its gum, known as *semla* or *chakera* : the *Cedrela toona*, *Ougenia dalbergioides*, the timber of which is considered good for agricultural implements, though it is a small stunted tree, and the *Pinus longifolia*, which finds its lower limit in the Siwaliks, but the trees are more or less stunted and of small girth.

By far the greater part of the State area is covered with forests of mixed, and for the most part inferior, species called locally *kokat* forests, which contain, so far as has been observed, one hund red species of trees and shrubs (*vide* list). Many are of economic value, yielding gums, dyes, medicines, eddible fruits, and nearly all are

CHAP. I. A.
PHYSICAL ASPECTS.
Flora.

utilized for timber, fuel, or fodder. These are described in Brandis "Forest Flora"[1] and their products in Dr. Watt's "Economic Products." Bamboo (*Dendro calamus strictus*) occupies areas of the southern slopes varying from seven to eight hundred acres. Near Rajpur are a few rattan cane brakes, which, if extended, would support a small industry.

Among the shrubs the following may be mentioned as of economic value :—*Woodfordia floribunda, Adhetoda vasica, Carissa carandas, Carissa diffusa, Zizyphus vulgaris, Zizyphus oxyphylla, Zizyphus jujuba, Zizyphus nummularia, Cœsalpinia indigofera, Abrus, precatorius* (a climber), *Bauhinia vahlii, Rubus flavus, Prinsepia utilis, Rubus lasiocarpus, Combretum decandrum, Myrsine semiserrata, Nerium odorum, Cryptolepis buchanani, Cordia myxa, Myrsine Africana, Tecoma undulata, Euphorbia royleana, Agave Amreicana, Putranjiva, Mimosa rubicaulis.*

Herbaceous plants, wild flowers, ferns, lichens, orchids and *algae* abound. A valuable grass (*bhabher*) (*Andropogon involutus*) covers many southern slopes, and is largely used for ropes and paper making.

The fruit trees found growing at low elevations are the mango, custard apple (*sharifa*), orange, lemon, citron, pomegranate, peach, plantain, plum, grape, *lichi*, loquat, walnut and guava. The sweet chestnut has been planted in some gardens, but the trees have not borne fruit.

In the temperate part of Sirmur, so far as has been observed the flora consists of fifty species, more or less. Among the trees the deodar stands first as producing the most lasting timber for buildings and railway sleepers, etc. The Blue Pine (*P. excelsa*) and *chil* (*P. longifolia*) come next, and lastly, the oaks, which yield inferior timber, charcoal, fuel and fodder. The firs (*Abies Smithiana and Webbiana*) occupy the highest elevations, but so far have no market value. They form in some places fairly dense forests in which trees twelve feet in girth and a hundred and forty feet high are plentiful. The yew, maple, elm, and birch are found in considerable numbers.

The shrubs are numerous (*vide* list) and on the higher slopes there is a large variety of wild flowers, ferns, and lichens. Near villages and cultivation the apricot, peach, pomegranate, *kaifal* (*Myrica sapidda*), raspberry, wild cherry, wild pear, and walnut all grow wild. A small wild strawberry grows on some of the upper slopes. Rhubard grows wild.[2]

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[1]And Stewart's Punjab Plants.

[2]For a complete list of the flora of the State see Appendix IV.

Perhaps no State in the Punjab contains such a variety of fauna, due chiefly to the different climates found in the tropical Dun, the Siwaliks and other hills, long river basins, and sub-Alpine heights. Other favouring causes are the comparatively large extent covered by forest and the measures for the protection of game taken by the Forest Department. CHAP. I. A. PHYSICAL ASPECTS. Fauna.

In the recent past elephants and tigers were plentiful in the Dun, and the former were sometimes captured. Both animals have now, however, decreased sadly in numbers. Tigers are, however, still found, now have a wider range than the Sirmur Duns and low hills for their hunting grounds, and hence their depredations are not much felt.

The leopard or panther is common and is known under various names, as *bagh*, *baghera*, and *annith*. Other carnivora are the hyæna, jackal, wild dog, leopard, cat, the yellow jungle cat, and fox. The *sambar*, *chital*, hog-deer, *chausingha*, barking-deer, *ghural*, and pig are all found in the tropical tracts. The *sambar* prefers the low hills, the *chital* and *sal* forests of the Dun, and the *chausingha*, its open grassy lands and glades. The barking-deer (*kakar*) keeps to the forests on the hills and the *ghural* to the precipices. The former is also found at higher elevations. The black bear wanders from the higher forests to the lower ones, where he remains during the winter. Hares, jungle-fowl, pea-fowl, partridges, and bush-quail are plentiful in parts of the Dun and low hills ; and the *kalej* pheasant (*kolsar*) is found here and there on the low hill slopes. Serow and musk deer (*kastura*) are found on the higher hills. The *munal* (also called *ratnal*), *koklas* and *cheer* pheasants are common in suitable localities.

The rivers contain many kinds of fish, the most important being the *masher*, *guje*, *sayol*, *launchi*, *daulah* and *gunch*.

SECTION B.—METEOROLOGY.

The climate of the State varies according to its elevation. That of Nahan Tahsil is fairly good, but that of the Dun during the rainy season and the autumn is bad, and malarial fever is prevalent. Tahsils Rainka and Pachahd and the upper part of Paonta are healthy. The water in these places is popularly supposed to possess digestive properties. In the Dun the summer months are exceedingly hot and water is scarce, but the hill *ilaqas* have a temperate climate, though the Dharthi also is hot. Panjhota, Sain and the trans-Giri country are cool even in the hot weather. Trans-Giri snow falls every year, and occasionally in Sain, while in the Dharthi it falls rarely. In 1901 and 1905 all the higher peaks of the Dharthi were covered with snow. The snowfall on the Chaur peak is heavy from January to March and frequently in April. The zamindars dread the fall of snow in December, but snow after December is looked upon as beneficial, and the cultivators say it is as good as manure. CHAP. I. B. METEOROLOGY. Climate.

CHAP. I. B.

METEOROLOGY.

Rainfall.

The marginal statement gives the average rainfall for the ten years 1921—1931. Cis-Giri the rains last from June to September, and trans-Giri, rain falls in April also. In the cold weather rain falls from December to February. Trans-Giri the rainfall is heavier than it is cis-Giri.

1.	Nahan	.. 60·5
2.	Pachahd	.. 68·3
3.	Rainka	.. 67·8
4.	Paonta	.. 63·3

Drinking water.

There are very few wells in Sirmur and hardly any tanks in the high hills. Barring the Rainka lake the only tanks of importance are the Rani Tal, Pucca Tank, Kalisthan Tank and Kachcha Tank situated in the town of Nahan. Drinking water is obtained from natural streams and springs, and the supply is often deficient in the lower ranges, even Nahan itsef used to be insufficiently supplied with water during the hot weather.

Water-works.

In 1967 Raja Siri Surendra Bikram Prakash conceived the idea of Water Works and the scheme was developed with the consultation of Rai Bahadur Sir Ganga Ram, C.E., of the Punjab and other Engineers. The scheme was executed by Messrs. Turner Hoare and Co., Bombay, in the year 1972. Water is brought through an iron pipe from Nahar Sabar Springs situated at a distance of 15 miles in the north of Nahan on the Gravity flow system. The main hydraulic tank which has the capacity of 300,000 gallons is fixed at a high position in the compound of 'Brightland Bungalow' in the vicinity of Guests House No. 1. There are two subsidiary tanks, one in the courts compound and the other in the Cantonment. These works removed a much felt want and are a great boon to the public of Nahan.

Earthquake and Floods.

In 1905 an earthquake of extraordinary duration and strength passed throughout the State affecting the water level of the springs in many places.

In 1924 the Tons, Giri and Jamuna rivers rose to a record height and several villages were damaged and arable lands swept away in the Paonta Tehsils.

SECTION C.—HISTORY.

CHAP. I. C.

HISTORY.

Early history.

The early history of Sirmur is mingled with legend. In 1139 Sambat, Madan Singh, a Surajbansi Rajput, was King of Sirmur. Sirmur was his capital, and the kingdom was known as Sirmur or Silmur after it. During Madan Singh's reign[1] a woman, expert in necromancy, presented herself before the Raja and boasted of her skill. He showed himself sceptical of her powers and challenged her to cross the Giri between the Toka and Poka ranges by means of an acrobat's rope, called *bharat* in the tumbler's language, promising her half his kingdom if she crossed the river and returned by this means. She succeeded in crossing, and was returning on the rope when one of the Raja's officials treacherously cut the rope to prevent her claiming half the kingdom, and the woman fell into the river and was drowned. This act of treachery resulted in a flood which swept away the town, and the Raja with all his kin perished. The country was thus left without a ruler.

In Sambat 1152 Ugar Sain, Rawal, of Jaisalmer, visited Hardwar, and there met Hoshang Rai Nath, a Bhat by caste, of Sirmur, who sang his praises and invited him to assume the sovereignty of the kingdom. The Rawal sent a force under his son Sobha Rawal to conquer Sirmur. Sobha subdued the country, and made Rajban his capital,[2] taking the title of Subhans Parkash. His rule lasted only four years, and he died in Sambat 1156. His successors are shown in the following list :— 1092 A. D. 1099 A. D.

[1]The Jubbal State history gives a different version of this legend, and says that the name of last of the old rulers of Sirmur was Ugar Singh, not Madan Singh.

[2]On 27th Phagan, 1152 Sambat.

CHAP. I. C.

HISTORY.

Dynastic table.

HEAD OFFICE LIST.			Length of reign.		MAHANT'S LIST.
Sambat.	Name of Raja.	A. D.			Name of Raja.
			Years.		
1152—1156 ..	1. Subhans Parkash ..	1095—1099..	4		Subhans Parkash.
1156—1159 ..	2. Salvahan Parkash ..	1099—1102..	3		
1159—1165 ..	3. Balak Chand Parkash	1102—1108..	6	18	Malhi P.
1165—1174 ..	4. Malhi Parkash ..	1108—1117..	9		
1174—1178 ..	5. Mul Parkash ..	1117—1121..	4	10	Udit P.
1178—1184 ..	6. Udit Parkash ..	1121—1127..	6		
1184—1206 ..	7. Kaul Parkash ..	1127—1149..	22	22	Kanwal.
1206—1215 ..	8. Somer Parkash ..	1149—1158..	9	9	Samir.
1215—1226 ..	9. Suraj Parkash ..	1158—1169..	11	11	Sur ?
1226—1239 ..	10. Padam Parkash ..	1169—1182..	13	12	Padam.
1239—1262 ..	11. Karan Parkash ..	1182—1205..	23	24	Karan.
1262—1273 ..	12. Akhand Parkash ..	1205—1216..	11	11	Akhand.
1273—1316 ..	13. Maidni Parkash ..	1216—1259..	43	43	Bhighe.
1316—1346 ..	14. Achal Parkash ..	1259—1289..	30	30	Achal.
1346—1373 ..	15. Bir Sal Parkash ..	1289—1316 ..	27	27	Birsal.
1373—1399 ..	16. Sal Brahm Parkash..	1316—1342..	26	26	Sal Brahm.
1399—1413 ..	17. Jagat Parkash ..	1342—1356..	14	12 2	Sangaṭ. Jagat.
1413—1423 ..	18. Bir Parkash ..	1356—1366..	10	10	Bir.
1423—1439 ..	19. Nakat Parkash ..	1366—1382..	6	16	Anant.
1439—1457 ..	20. Garbh Parkash ..	1382—1400..	28	18	Garab.
1457—1482 ..	21. Brahm Parkash ..	1400—1425..	25	25	Brahm.
1482—1517 ..	22. Sahans Parkash ..	1425—1460..	35	35	Sahans.
1517—1547 ..	23. Ratan Parkash ..	1460—1490..	30	30	Ratan.
1547—1576 ..	24. Pirthi Parkash ..	1490—1519..	29	29	Pirthi.
1576—1592 ..	25. Buhbal Parkash ..	1519—1535..	16	16	Bahol.
1592—1624 ..	26. Dharm Parkash ..	1535—1567..	32	32	Dharm.
1624—1640 ..	27. Dip Parkash ..	1567—1583..	16	16	Dip.
1640—1662 ..	28. Bakht Parkash ..	1583—1605..	22	32	Bakhat.
1662—1672 ..	29. Bhupat Parkash ..	1605—1615...	10		

Head Office List.					Mahants' List.	
Sambat.	Name of Raja.	A. D.	Length of reign.		Name of Raja.	
			Years.			
1672—1673 ..	30. Ude Chand Parkash	1615—1616..	1	1	Ude Chand.	
1673—1687 ..	31. Karam Parkash ..	1616—1630..	14	19	Karam.	}
1687—1711 ..	32. Mandhata Parkash ..	1630—1654..	24	29	Mandhata.	} 78.
1711—1721 ..	33. Sobhag Parkash ..	1654—1664..	10	19	Mahi.*	}
1721—1741 ..	34. Budh Parkash ..	1664—1684..	20	11	Medni.	}
1741—1761 ...	35. Mat Parkash ..	1684—1704..	20	9	Hari.	
1761—1769 ...	36. Hari Parkash ..	1704—1712..	8	7	Bhupat.	
				7	Bhupat.	
1769—1793 ..	37. Bije Parkash ..	1712—1736..	24	36	Bijai.	
1793—1811 ..	38. Partib Parkash ..	1736—1754..	18	8	Birti.	
1811—1827 ..	39. Kirat Parkash ..	1754—1770..	16	16	Krat.	
1827—1846 ..	40. Jagat Parkash ..	1770—1789..	19	19	Jagat.	
1846—1850 ..	41. Dharm Parkash ..	1789—1793..	4	4	Dharm.	
1850—1872 ..	42. Karam Parkash ..	1793—1815 (abdicated).	22	13	Karm.	
1872—1907 ..	43. Fateh Parkash ..	1815—1850..	35	35	Fateh.	
1907—1913 ..	44. Raghbir Parkash ..	1850—1856..	6	5½	Raghbir.	
1913—1955 ..	45. Shamsher Parkash ..	1856—1898..	42	42	Shamsher.	
1955—1968 ..	46. Surindar Bikram Parkash.	1898—1911..	13			
1968—1990 ..	47. Amar Parkash ..	1911—1933..		22		
1990— ..	48. Rajandar Parkash the ruling Maharaja.	1933 ..				

*A legend recounts that Mahi Parkash demanded a daughter in marriage from Rup Chand of Keonthal. This admission of subjection was resisted and the forces of both States met on the Besu Dhar. Sirmur was defeated but aided by his father-in-law, the Raja of Goler, Mahi Parkash attacked Hat Koti whereupon Rup Chand was defeated and his son gave him his sister in marriage.

The chronology of the Rajas of Sirmur offers a few difficulties. It is drawn from two sources,—one a list of the Rajas kept in the State archives, the other a list in the custody of the *mahant* of Jagan nath, at Nahan. The former list shows the dates of each Raja's accession and death; the latter only the length of his reign. The few discrepancies are most marked in the first few reigns (1099—1127), and for the period 1127—1583 the two lists are in strict accord with one or two exceptions. But with the reign of Bakhat Parkash a period of confusion begins. The *mahant's* list omits Bhupat Parkash but makes Bakhat's reign 32 years instead of 22, making the total number of years from Bakhat's accession to Ude Chand's demise 33, as in the State list. From 1616 to 1754 both lists give a total of 138 years, but there are numerous discrepancies in the lists of the Rajas, and, even when the names agree, in the length of reigns. These probably point to dynastic troubles or interference in the succession on the part of the Mughal Emperors to which the State chronicles do not allude. Lastly, there is a discrepancy in the reign of Karm Parkash who abdicated in 1815.

CHAP. I. C. HISTORY. 1236 A.D. The earliest mention of Sirmur by the Muhammadan historians occurs in the Tabaqat-i-Nasiri under the year 634 H., when the Nizam-ul-Mulk, Muhammad Junaidi, who had rebelled against the Sultan Raziyyat, the daughter of Altamas, took refuge in the hills of Sirmur-Bardar[1], where he died.

1257 A. D. The chronicles of the State do not mention the events of 655-H. when Qutlugh Khan in his retreat from Hindustan to Lahore sought a refuge in Santur-garh[2] and the Hindu Chiefs afforded him an asylum. Thereupon Mahmud Shah I attacked Santu, and Ulugh Khan-i-Azam penetrated as far as the fort and territory of Silmur and devastated the Koh-i-Silmur or hill tract of Sirmur. The fort and territory of Sirmur were then apparently in possession of that great Rai, Rana Ranpal of Santur, and he fled before the Muhammadans who plundered the marketplace and town of Silmur. The historian observes that before this time no Muhammadan army had ever penetrated this territory.[3]

1379 A. D. In the year 781-H., the Sultan Firoz Shah III made a progress through Ambala and entered the hills of Saharanpur. After taking tribute from the Rais of Sirmur and the other Hill States he returned to Delhi.[4]

The next event of importance was the invasion of Taimur. In his autobiography Taimur says; " On the 14th of Jamadi-ul-Awal I crossed the Jumna with the baggage and encamped in another part of the Siwalik hills. Here I learnt that in this part of the Siwalik there was a *raja*, of great rank and power, by name Ratn Sen." A road had to be cleared through the jungle, and on the 15th of the month Taimur found himself between two mountains,—one the Siwalik, the other the Koka mountain. " The hills on both sides raised their heads to the clouds. In the front of this valley Raja Ratn Sen had drawn out his forces as numerous as ants or locusts." But the Hindus broke and fled at the first onset, many being killed in the pursuit, and the victors obtained a great booty.

Cunningham identifies Ratn Sen of this account with Raja Ratn Parkash, who reigned from 1460 to 1490, but Taimur invaded India in 1398-99. The chronological difficulty appears insoluble, but it is certain from Taimur's account that he invaded the Kiarda Dun.

The Raja Malhi Parkash was a good ruler, religious and charitable. He wrested the fort of Malda from the Raja of Srinagar in Garhwal. Raja Udit Parkash removed his capital from Rajban to

[1]Bardar is probably Bhadra Tibba in Saharanpur.

[2]The ruins of Santur or Santaur lie at a place called Sindhuband, near Chhachhrauli, capital of the modern State of Kalsia in the Ambala District.

[3]T. N. pages 706 and 839-40.

[4]E. H. I., iv, page 14.

Kalsi in Dehra Dun, and abdicated his throne in favour of his son. CHAP. I. C
Raja Somer Parkash captured the fort of Ratesh, now in Keonthal, HISTORY.
and made it his capital, but Suraj Parkash returned to Kalsi, whereupon his subjects rose in revolt and attacked his palace, which was vigorously defended by his daughter, who fell in the struggle. Upon this Suraj Parkash hastened from Kalsi and subdued the rebels, and also overcame the Thakars of Jubbal, Balsan, Kumharsain, Ghond, Sahri, Theog, Rawain and Kotguru, making them pay tribute, and appointing his brother Kalyan Chand to their charge. Kalsi continued to be the capital of the State. Raja Bir Sal Parkash abdicated the throne in order to devote himself to a religious life. Under Raja Jagat Parkash the Thakars of Jubbal, Balsan, Kumharsain, Sahri, Rawain and other fiefs revolted, owing to the Raja's mal-administration, but Bir Parkash, an energetic ruler, reduced them to obedience, and built the fort of Hath-Koti on the boundary of Sahri, Rawain and Jubbal. Nakat Parkash made Neri his capital, but Garbh Parkash resided in Hath-Koti. After him Brahm Parkash made Kot and Garjari in Ratesh *pargana* the seats of government, and they so continued until Bubhal Parkash removed to Kalsi. Karam
Parkash founded Nahan in 1678 Sambat. This valiant chief became the 1621 A.D.
spiritual disciple of Bawa Banwari Das, whose descendants still hold
the temple of Jagannath at Nahan. In the 8th year of the reign of 1634-35 A. D.
Shah Jahan, Nijabat Khan, *faujdar* of the country at the foot of the Kangra hills, offered to conquer Srinagar, in Garhwal, and asked for 2,000 horse to effect this object. These the emperor gave him, and accompanied by the army of the Raja of Sirmur, Nijabat Khan marched on Srinagar. On the way he took the fort of Shergar which had been erected by the Zamindar of Srinagar[1] on the bank of the Jumna in his own territory. He also took the fort of Kalsi[2] and made it over to the Zamindar of Sirmur, its rightful owner, who complained that the fort of Bairat had also been wrested from him by the Zamindar of Srinagar, and declared that if a force were given him he could recover it. Troops were accordingly given him, and the fort was taken and made over to him. Nijabat Khan then marched on, took Santur and entrusted it to Jagtu, the Zamindar of Lakhanpur with 100 horse and 1,000 foot.

Nijabat Khan's troops met with disaster in his invasion of Garhwal. He lost his *mansab* and *jagir*, which were bestowed upon Mirza Khan, son of Shah Nawaz Khan and grandson of Abd-ur-rahim Khan, Khan Khanan, who become *faujdar* in his stead.

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[1]The Raja of Garhwal. The hill *rajas* were ordinarily styled Zamindars by the Mughal emperors. But the rulers of Sirmur have always been addressed as Rajas.

[2]Kalpi or Kalsi.

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Raja Mandhata was a contemporary of the emperor Shah Jahan, who by a *firman*, dated 28th Jamad-us-Sani, 1064 H., advised the Raja that he had deputed Iraj Khan, *faujdar* of Jammu and Kangra, to conquer Srinagar in Garhwal, and invited the Raja and the Zamindars of the hills to assist, promising that the adjacent territories of Kamaun should be conferred upon the Zamindars of that country, and those adjacent to his own dominions upon the Raja in addition to his own possessions, while the Dehra Dun was to be added to the imperial dominions. By a second *firman*, dated the 24th Moharram 1065 H., Khalil-ullah Khan was nominated commander, *vice* Bairam Khan, 10,000 troops being placed under his command.[2]. Srinagar was conquered in the reign of Subhag Parkash, who, in recognition of his services, received a *firman*, dated the 11th of Rabi-us-Sani, 1065 H., confirming the promised grant of territory and granting the Raja whatsoever Khalil-ullah might propose in his favour. In consequence by an imperial *firman*, dated the 22nd of Jamad-ul-Awal, 1065 H., the Raja was granted the *ilaqa* of Kotaha, and the Raja accordingly expelled the Zamindar of Kotaha and annexed that territory. Before his accession in 1068 H., Alamgir sent the Raja a *firman*, through Prince Muhammad Sultan, to notify his resumption of power. This *firman* bears the seal of Alamgir as prince, not as emperor.

1654-55 A.D.

In 1069 H., Alamgir sent a second *firman* calling upon the Raja to prevent and intercept all correspondence between Sulaiman Shikoh, then at Srinagar, and his father, Dara Shikoh, passing through the State. This *firman* also conveys news of the defeat of Shuja, and states that Sultan Muhammad, through whom it was sent, had been despatched in pursuit. Another *firman* of this year reiterates the request that the guards placed to prevent the correspondence in question should be carefully supervised, and states that Raja Raj Rup[2] had been deputed to chastise the Zamindar of Srinagar, and that the Raja should assist in the extirpation of his enemy, the Zamindar. A further *firman* informs the Raja that Raja Raj Rup would attack Srinagar from one side, and Ra'ad Khan from the other, and that the Raja should co-operate with the latter.[3]

This Raja, Subhag Parkash, was a good administrator, and improved and encouraged agriculture. This led the emperor

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[1]Khalil-ullah's campaign occurred in 1065 H., according to the Shah Jahan-nama, which adds that the Zamindar of Sirmur had never before allied himself with the Delhi empire, and that on his joining the imperial forces he was distinguished by the issue of an edict conferring on him the title of Subhag (Subhak) Parkash. The campaign is fully described in the Shah Jahan-nama, E. H. I., vii, pages 106-07.

[2]Uncle of Raja Jaswant Singh of Jodhpur.

[3]The *firmans* of Alamgir address the Raja by the title of Qudwat-ul-Imsal, thus showing that he ranked higher than Raja Raj Rup, who is addressed as Zubdat-ul-Imsal.

Alamgir to confer upon him in the third year of his reign the *ilaqa* of Kalakhar by *firman*, on the ground that its Zamindars had mismanaged it. This would seem to be the modern *ilaqa* of Kolagadh, which lies near Dehra Dun, and is still held by the State in proprietorship.

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Raja Subhag Parkash left two sons, Behari Mal and Hari Singh, of whom the former succeeded him under the title of Budh or Bidhi Chand Parkash, receiving a *firman*, dated 10th Safar in the 10th year of the reign of Alamgir (1078 H.) in which that emperor recognised his succession. By a *firman*, dated 11th Zulhij in the 16th year of his reign (1084 H.), the emperor asked him to permit a contractor to take *sal* timber from the Kalakhar forest free of charge and to refund to him any dues which had been levied. Timber worth Rs. 8,000 was, in consequence, taken for imperial use.

By a *firman*, dated the last day of Safar in the 17th year of Alamgir's reign (1085 H.), the Raja was required to expel Suraj Chand, a son of the late Zamindar who had usurped the Pinjaur *pargana* which formed part of the estate of Nawab Fida Khan,[1] the the emperor's foster-brother. This *firman* was duly executed by the Raja, who took possession of Pinjaur, Sahwana, and the forts of Jagatgarh and Muzaffargarh, now in the Ambala District. The *firmans* addressed to Suraj Chand appear to have been taken in these operations, for they are preserved in the State archives. In 1098 H. the Raja represented to the Emperor that the Raja of Srinagar had seized some of his *parganas*, and the Emperor accordingly despatched force to aid him in recovering them. In consequence, the Raja of Srinagar surrendered the fort of Bairath Kalsi to Raja Budh Parkash. In 1100 H., the Raja received a *firman* acknowledging his letter of thanks and directing him not to interfere with the Raja of Srinagar in future. The Raja also carried on a curiously interesting correspondence with the Begam Jahan Ara to whom he used to send musk, wild pomegranates and game, receiving valuable *khillats* in return. The Begam's fondness for junglefowl and pheasant is expressed in her letters. Ice or snow was also sent to her, being stored at the foot of the hills in ice-pits, and thence sent to Delhi in the hot weather. The Begam once complains of its bad quality, and in reply is told by the Raja that her *darogha* (steward) is careless and omits to pay the labourers honestly, whereupon the Begam warns the *darogha*.[2]

Jog Raj, son of Budh Parkash, succeeded Bidhi Chand under the title of Mat or Medni Parkash, receiving recognition and

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[1]For a Fidal Khan, see E. H. I., vi, 418-20, 425-27.

[2]The ice was stored in Sirmur and thence carried by porters to Dhamras on the banks of the Jumna. There it was packed in boxes and sent in rafts to Darayapur in *pargaana* Khizarabad, and thence again in boats to Delhi. The journey from Daryapur to the capital occupied three days. E. H. I., vii, page 106.

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a *khillat* from the Emperor. In his reign Guru Govind Singh came to Paunta in this State, and made it his residence.

The Guru resided in Anandpur, then in the Kahlur State, but on refusing to surrender an elephant to Rajas Bhim Chand and Hari Chand of Bilaspur he was compelled by them to quit that place and went to Toka. Thence he was brought to Nahan by the Raja, Mat Parkash, and from there he proceeded to Paunta. Meanwhile the Raja of Kahlur had gone to Srinagar to celebrate the marriage of his son with the daughter of Fateh Shah, Raja of Srinagar, and found that the Guru had sent wedding presents to Raja Fateh Shah. These presents he compelled the latter to return as the Guru was his enemy. Upon this the Guru, made ready for war, and Hari Chand, with Fateh Shah, advanced to attack him. The opposing forces met at Bhangani on the Jumna, and the Guru was completely victorious, both Fateh Shah and Hari Chand being slain—the latter, it is said, by an arrow from the Guru's own bow. The *Ranis* of both the fallen leaders became *sati*, and their eight tombs are still shown at Bhangani. The Guru pitched his flag of victory here also, and a Gurudawara still marks the spot. Mat Parkash died childless in 1761 Sambat. Hari Parkash, the second son of Budh Parkash, now ascended the throne, being recognised by the *firman*, of Alamgir, dated the 2nd of Rabi-ul-Akhir, 1115 H. His reign of only eight years ended in 1769 Sambat, and he was succeeded by his son Bije Parkash—a title which he chose in preference to that of Bhim Parkash, suggested to him by the Emperor Bahadur Shah. He was succeeded in 1793 Sambat, by Partap Parkash, whose weak rule caused his feudatories to rebel. His eldest son and successor, Kirat Parkash, effected great reforms. He was victorious over the Raja of Srinagar, and after routing him turned his arms against the Sikhs, taking Naraingarh, Rampur, Thanadara, Ramgarh, Morni, Pinjaur and Jagatgarh. Having consolidated his power and secured internal peace, he entered into an alliance with Raja Amar Singh of Patiala, and recovered Saifabad for that ruler when it had been lost to him in the rebellion headed by his *wazir*, Ganga Ram. Again, when Ghulam Qadir Khan, Rohilla, invaded Kahlur, Kirat Parkash sent an army to its assistance, and he led his forces in person to aid the Garhwal Raja against the Gurkhas. In this campaign, however, his ally abandoned the field, leaving the Sirmur forces without provisions, but Kirat Parkash was, nevertheless, able to make headway against the Gurkhas single-handed, and concluded with them a treaty which fixed the Ganges as the boundary between their kingdom. Unhappily the Raja died suddenly on the return march at Lakarghat in Sambat 1827.

1770 A.D. He was succeeded by his sons Jagat Parkash and Dharm Parkash. The latter's reign was an eventful one. Raja Ram Singh of Nalagarh encroached on the lands of his tributaries, and

Dharm Parkash marching against him made the Rana, Jagat Chand, of Bhagal, prisoner, and halted at Pinjaur where he levied the tribute due from his feudatories. There he received intelligence that Kanwar Prakram Shah of Srinagar had seized the fort of Khushalpur near the Dehra Dun, and despatched an army under Kanwar Isri Singh to recover it. This was effected after a pitched battle in which Prakram Shah was wounded. CHAP. I. C. HISTORY.

About this time Sansar Chand, Katoch, the Raja of Kangra, invaded the dominions of Maha Chand, Raja of Kahlur, and took possession of his strongholds north of the Sutlej. Maha Chand thereupon sent men to Dharm Parkash to solicit help, promising to pay him a lakh of rupees as *nazrana*, and Dharm Parkash accordingly marched at the head of his own troops and those of Kahlur, with his Thakar allies and Ram Singh of Hindur, to Chararatu on the north bank of the Sutlej and on the boundary of the Katoch territory. In the engagement which ensued he met Sansar Chand in single, combat and fell by his hand. This event occurred in 1850 Sambat.[1] 1793 A. D.

Dharm Parkash left no issue and was succeeded by his brother Karm Parkash, whose indolence and inexperience were disastrous to the State. The most influential of Dharm Parkash's officials, Ajib Singh, Prem Singh and Kishen Singh, conspired with Kanwar Ratan Singh, the Raja's brother, whom they desired to place on the throne. They besieged the Raja at Kangra, a fort, now in ruins, in the Dun, some 32 miles from Nahan. In the fighting that ensued, one Cholu Mian, who closely resembled Karm Parkash in appearance, was killed and the rumour spread that the Raja had been slain. Taking advantage of this the Raja managed to escape with his family from the fort and reached Tanoru, whence, aided by Jhanju headman, he fled to Kalsi. Ratan Parkash then seized the throne, but Karm Parkash appealed to Kaji Ranjor Thapa, the Gurkha chief, for aid, promising to acquiesce in the Gurkha's seizure of the Dehra Dun, though it lay west of the Ganges. The Gurkhas promptly seized their opportunity and invaded Sirmur, expelled Ratan Parkash, and established their own government, leaving Karm Parkash in no better position than before. The officials of Kotaha, Ramgarh, Laharpur, Morni, Pinjaur, Jagatgarh and other places threw off their allegiance to the State, and these fiefs were thus lost to it for ever. Kanwar Gopal Singh, the heir-apparent, died about this time, but the Goler *Rani* bore three sons, named Fateh Parkash, Man Singh and Jai Singh, to the Raja, and thus saved his line from extinction. The Raja was at this period a refugee in Subathu in the *ilaqa* of Ramgarh, which had been granted for faithful service to Khushal Singh, but his

[1]For a legend, in which Fateh Parkash is represented as Sansar Chand's opponent, see Temples' *Legends of the Punjab*, II, page 144.

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sons Maldeo and Narain Singh, though bound by the terms of their grant to furnish troops, renounced their allegiance and told the Raja to quit Subathu. Upon this the Raja appealed by a *mazharnama* or protocol, dated May 1st, 1812 A. D., to the neighbouring rulers, but though the document bore the seals of Maharaja Sahib Singh of Patiala and other chiefs, it was fruitless, and the Raja with his family and *wazir*, Mauji Ram Mahta, was compelled to seek an asylum at Buria. The Goler *Rani*, a wise and courageous woman, now took upon herself the direction of the Raja's affairs and appealed to Colonel Ochterlony, then Political Agent at Ludhiana.

This appeal coincided with the British declaration of war against the Gurkhas, and a force advanced to recover Nahan from them. Having driven the enemy out of Kalingar fort in the Dun the British encamped at Nahan, while Kaji Ranjor Thapa shut himself up in Jaitak, a fort which stood on a lofty peak, seven miles from Nahan. On the 7th December 1814, the British attacked this stronghold. The Gurkhas evacuated, but fell suddenly upon the British troops, exhausted and disorganized by the difficulties of the ascent. The result was a severe reverse for the British, whose loss was heavy. Jaitak held out for four months until Kaji Ranjor evacuated it in pursuance of the treaty entered into by the Nepal Government with the British in 1815.

Sirmur was in the same year restored to its ancient rulers, but Karm Parkash was not reinstated, the *sanad* being granted to his son Fateh Parkash and the Goler *Rani* being appointed regent during his minority. The *pargana* of Jaunsar, with the forts of Morni, Jagatgarh and the Kiarda Dun were, however, retained by the British Government, and that of Hanro Gurchari made over to Keonthal.

Karm Parkash continued to reside at Buria till his death in 1826. He had four daughters, one married to Sukhdarshan Shah of Garhwal, two to Raja Bije Chand of Nalagarh and the fourth to Raja Kharak Chand of Bilaspur. The proposed marriage of Raja Fateh Parkash with a daughter of the Raja of Garhwal was not carried out as the expense would have been too great, and General Ochterlony had stopped the levy of the *phant-biahlari* or benefice, levy to meet the cost of marrying the Raja's children. Under the Goler Rani's regency the affairs of the State were not well administered, owing to the self-seeking apathy of the officials, but Mians Devi Singh and Dalip Singh, sons of the Mians Khushhal Singh and Ram Deo, of Ramgarh, executed a deed of allegiance in 1823, thus attaching Ramgarh firmly to the State. In 1827 Fateh Parkash was invested with full powers under a proclamation of General Ochterlony, and in 1833 the Kiarda Dun was restored to him on payment of Rs. 50,000.

In 1838 the Raja offered a contingent for the 1st Afghan War and was thanked by Government for this offer. CHAP. I. C. HISTORY.

On the outbreak of the 1st Sikh War the Raja sent a contingent under Dhiraj Singh Khwas to join the British at Hari-ki-pattan, where it rendered good service. The 1st Sikh War.

Raja Fateh Parkash died in Jeth, Sambat 1907, after a reign of thirty-five years, twenty-three of which were subsequent to his minority. He was an able administrator. He was succeeded by his elder son Raja Raghbir Parkash. Raja Raghbir Parkash left three sons, of whom the youngest Kanwar Devi Singh (an illegitimate son) became an Extra Assistant Conservator of Forests, and two daughters, of whom the younger is the mother of Major Raja Jai Chand of Lambagraon. 1850 A.D.

The next Raja, Shamsher Parkash, inaugurated a new era in the State. During his minority the administration was carried on by the State officials. He was married to a daughter of the Raja of Keonthal, a lady of great beauty and ability, who used to conduct the judicial and administrative business of the State in his absence. On her death he abandoned the palace, making the Shamsher Villa, which he had built, his residence. In her memory he laid out the gardens known as the Rani Tal Bagh at Nahan.

Raja Shamsher Parkash's policy was to modernise the administration of the State. He toured incognito throughout India, making himself minutely acquainted with the administration of public offices. He established regular police, judicial and revenue courts, a district board and a public works department, and gave Nahan a municipality. Dispensaries, schools and post-offices were opened and an attempt made to develop the iron mine at Chehta, but this proving unremunerative he established the foundry at Nahan where the well-known sugarcane mills are manufactured. His greatest achievement, however, was the colonization of the Kiarda Dun, hitherto a wild and densely forested tract. The land revenue of the State was also settled and proprietary rights conferred on the *zamindars*. The forests were preserved and became a source of revenue. These and his other reforms will be found fully described in the sections relating to the various State departments.

Raja Shamsher Parkash received a *khillat* for services rendered in 1857. In Lord Lytton's viceroyalty he was appointed a member of the Imperial Legislative Council. He received the K. C. S. I. in 1876 and the G. C. S. I. in 1886, his salute being raised to 13 guns as a personal distinction. He was also accorded the honour of a return visit from the Viceroy. In 1896 the State was removed from the political control of the Superintendent, Simla Hill States, and placed under that of the Commissioner of Delhi.

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HISTORY.

After a reign of forty two years, during the last three of which he suffered from ill-health induced by his strenuous devotion to his State, Raja Shamsher Parkash died in October, 1898. He was succeeded by Raja Surendra Bikram Parkash, who was installed by Sir Mackworth Young on October, 27th of that Year. The Raja had been carefully educated in the late Raja's time. Born in 1867, he had been raised by degrees to the position of Muawan of the State and had married a daughter of the late Raja of Suket by whom he had one son Maharaja Amar Parkash and one daughter. In 1901 the Raja received the K.C.S.I., and in 1902 he was appointed a member of the Imperial Legislative Council. The Raja made a present of 20,000 lbs., of tea to the Government for the soldiers engaged in the South African War, and at later date he detailed his Sappers at Khushalgarh in Kohat frontier, where they were usefully employed for a period of one year in the extension of Railway. He was a strict disciplinarian and effectively checked bribery and corruption by his personal vigilance. Cleanliness and order were his watchwords and the reforms enunciated during Raja Shamsher Parkash's rule were polished during his time. Accounts of his various reforms will be found in the accounts of the Department concerned but out of many the inauguration of the Water Works and the installation of plague posts at the frontier are the most prominent. After a reign of 12½ years, Raja Sir Surendra Bikram Parkash died after about 3 months illness, at Mussoorie on 4th July, 1911. His remains were taken to Hardwar where they were cremated with due solemnity, the British Government having shown their last homage by firing of 11 Guns at Dehra Dun, when the remains were entrained there for Hardwar.

Maharaja Amar Parkash assumed the Gaddi on the death of his father in July, 1911 and was formally installed by Sir Louis Dane, Lt. Governor of the Punjab, on the 24th October, 1911. He was educated by private tutors of ability and character under the personal supervision of his father and was trained in the administrative work during his father's life time. He was married in 1910 to the eldest daughter of His Excellency Maharaja Deb Shamsher Jung Bahadur of Nepal, the Maharani who is distinguished for her high education, sharp intellect, polished manners and Charitable disposition. He was blessed with one son and two daughters from the Maharani. After this one of the Maharani's daughters Mahima Kumari Devi died in 1929. The Mahima Library which owes its origin to the munificence of the Maharani, was constructed in 1930 and stands as a memorial after her name.

Maharaja Amar Parkash maintained the policy of the reforms introduced by his distinguished grand-father. Anxious to promote the welfare and prosperity of his subjects and to keep his administration

up to a high level, he practically accomplished what his predecessors had started and developed. Out of the many qualities of head and heart of His Highness, his simple living, his great frankness, his punctuality, his hardworking nature and his love to do justice, between man and man rank uppermost. The Maharaja's relations with the other ruling Chiefs were cordial and his loyalty to the British Crown was unrivalled.

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During the Great War, he offered his personal services together with all the resources of his State to the British Government. His smart little army 400 strong, of Sappers and Miners was sent in 1914 to Mesopotamia to fight for the King Emperor. They were besieged by the Turks at *Kutal-amarah* while fighting heroically for the Crown under Lieut. F. Mayo who was then Assistant Commander of the Forces. A second Corps was then organised and sent as a relief on active service. As a reward for their good services many members of the Sirmoor Regiment received distinctions, Lieut. F. Mayo receiving M. C. and the rank of Captaincy in the British Army.

The supreme Government was not slow to appreciate his Highness' service and honour after honour came to him in quick succession. In 1915 the Maharaja received the distinction of K. C. S. I. In 1918 he was made a Lieut. Col. and was the recipient of the hereditary title of Maharaja, the distinction which places him uppermost in the long line of rulers of Sirmoor. In 1921 he earned the title of K.C.I.E., and in 1931 his salute was raised from 11 Guns to 13 as a personal distinction.

Of the many improvements and reforms introduced during the Maharaja's reign are the completion of the Surendra Water Works, Nahan, inaugurated by his father, the grant of free Primary education throughout the State, the building of hostel for the students, the additions to the High School buildings, the inauguration of the Mahima Library and the metalling of Nahan Kala Amb road which was completed in the year 1927. One of the important events of his rule is the Revision of the Settlement completed in 1931 which had been overdue for more than 10 years and which has not only given the State a reliable and upto-date record of rights, but has increased the land revenue of the State by over 25 per cent.

On 13th August, 1933, Maharaja Amar Parkash breathed his last far from home in foreign land beyond the seas under tragic circumstances. Her Highness the Maharani was ailing for sometime and on Medical advice it was decided to take her for treatment to Europe. Their Highnesses left Nahan on Tuesday the 11th May, 1933. While leaving Nahan His Highness was in sound health but for a slight pain in his right arm which was attributed to an accident with an electric battery some years ago as its after effect. Accompanied by Lieut. Colonel Diwan Hakumat Rai, I.M.S., they sailed for Vienna

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viâ Marseilles. Upto Suez His Highness was quite cheerful and made a trip to Cairo. On returning to the Steamer at Portsaid he felt feverish. Colonel Rai gave the ailing arm electric message but as the pain only aggravated with a greater rise in temperature, His Highness having all but disembarked at Marseilles, rebooked for London where he reached on the 2nd of June. He was examined by eminent physicians of London like Doctor Sir William Will Cocks, Doctor Brayne and Lord Dowson. After a few days His Highness' temperature became normal but there was a relapse which caused anxiety and on medical advice he left for Vienna where he reached on the 26th July. He joined the Weinnier Cottage Sanitorium under the advice of Doctor Porguss. His Highness had contracted headache during the relapse. A Medical Board consisting of Dr. Porguss and three other well-known doctors examined him. Professor Lawrence was subsequently consulted and he agreed with the diagonosis of the Board. All the eminent physicians of Vienna were consulted but the disease which had developed into maningitis proved fatal. His Highness breathed his last on the 13th August, 1933. A telephone message was sent to the British Legation at Vienna and His Highness was cremated on the 14th August, according to Hindu rites. Her Highness the Maharani, the representative of the British legation, and Indians present in Vienna attended the Funeral procession and paid their last homage to the Departed Soul.

During His Highness' long illness in London and Vienna Her Highness was in constant attendance and nursed His Highness day and night without caring for her own health. To her it was a labour of love and so well did she perform it that even at the Sanitorium at Vienna His Highness insisted on being attended by her in preference to professional nurse. Under this strain her frail health which was the only reason of this trip to the Continent finally broke down and she could not accompany the ashes to India.

His late Highness' A. D. C. escorted the ashes to Bombay where he reached on the 14th September. At Ballard Peer a Guard of Honour was provided by a company of the Punjab Regiment and the Governor of Bombay was represented by His Secretary and A. D. C. From Bombay a State Guard of Sirmoor State Forces escorted the Remains to Hardwar. Military honours were arranged by the Government of India all along the route, *i.e.*, Bombay, Mathura, Meerut, Roorkee and Hardwar. Suitable Guards of Honours were presented by the Bhopal and the Gwaliar Governments at their Railway Stations where Military Officers and Sardars of the State paid their homage to the ashes. Salute was fired at Meerut and Roorkee and the Guard of Honours was formed by the Company of First K. C. O. Bengal Sappers and Miners. At Hardwar a solemn reception was accorded by the Sirmoor Officers and Officials and other gentry and a compan y

CHAP. I. C. GENEALOGICAL TREE.

of Sirmoor Sappers and Miners. The United Provinces Government was represented by the Deputy Commissioner of Saharanpur. The Guard of Honour was formed by the Bengal Sappers and Miners and a company of United Provinces Police also presented arms. The ashes were then conducted in a mourning procession to Har Ki Pauri under Military escort. Thousands of citizens of Hardwar accompanied the procession. At 5.45 P.M., of the 16th September the ashes were delivered to the sacred waters with the chanting of Vedic Mantras. The Guard of Honour presented arms and the bugles sounding the last post, the ceremony came to an end.

Maharaja Rajendra Parkash the present Ruler was born on 11th January, 1913. He has been educated at home under eminent private tutors and has had the advantage of having an educated and talented mother. He is a great sportsman and is specially fond of Hockey, Polo, Cricket and Tennis. He also received Military training in the State Forces. During his father's absence in Europe His Highness worked with the Council of Administration and gained administrative experience. On the demise of his father he succeeded to his ancestral Gaddi and was installed on the 22nd November, 1933, by the then Agent to Governor-General. He was married to a sister of Raja Mahindra Singh Ju-Dev Bahadur of Nagod State. (Central India) on the 15th April, 1936.

The Maharaja of Sirmoor ranks sixth among the Punjab Princes and is the senior of the Rajput Rulers of the Simla Hills.

CHAP. I. C.

Geneological Tree.

RULERS OF SIRMUR.

- Raja Dharm Parkash.
  - Raja Karm Parkash.
    - Raja Fateh Parkash, d. 1850.
      - Raja Raghbír Parkash, d. 1856.
      - Surjan Singh, d. 1881.
        - Ranjor Singh, b. 1874.
          - Jagat Bahadur Singh, b. 1923.
      - Bír Singh, d. 1882.

Raja Raghbír Parkash (above):

- Raja Shamher Parkash, G.C.S.I., b. 1842, d. 1898.
- Kanwar Surat Singh, b. 1853, d. 1902.
  - Sardar Randip Singh, b. 1894.

Raja Shamher Parkash (above):

- Raja Sir Surandar Bikram Parkash, K.C.S.I., b. 1867, d. 1911.
  - Maharaja Sir Amar Parkásh, K.C.S.I., K.C.I.E., b. 1888, d. 1933.
    - Maharaja Rajendra Parkash b. 1913.
- Lt.-Col. Bír Bikram Singh, C.I.E., C.S.I., b. 1869, d. 1923.
  - Sardar Ranbijey Singh, b. 1891.

SECTION D.—POPULATION.

CHAP. I. D.

POPULATION.

Density. *Table 6 of Part B.*

SIRMUR, with 130 persons to the square mile, stands twelfth in density among the Native States under the Punjab Government (the Simla Hill States being taken as one). The density of the total population on the cultivated area is 990·4 souls to the square mile and the pressure of the rural population on the cultivated and culturable areas is 938·4 and 470·6, respectively.

Density by Tahsils.

The population and density of each Tahsil are shown in the table in margin. The density on the cultivated area is also added to show the actual pressure on the soil. Rainka and Nahan are densely populated Tahsils as regards the cultivated area. The Nahan figures are however swelled by the inclusion of town populations which other Tahsils do not contain.

Tahsil.	Population (1913.)	DENSITY.	
		On total area.	On cultivated area.
Nahan ..	20,403	109·7	1,457·3
Paunta ..	35,647	137·6	743
Rainka ..	60,270	158·6	1,181·7
Pachhad ..	32,248	102	871·6

Towns and villages.

The State contains only one town, Nahan, its capital, which had, in 1931, a population of 7,808 souls, including the residents of cantonments.

The increase since 1901 is 12,881 souls and since 1921 is 8,120 or 9·4 and 5·7 per cent, respectively. The State contains 962 villages. The average population per village (146) is lower than in any other Punjab District or State, except Chamba, 95 per cent of the population live in the villages. The village of the census returns is purely a revenue unit comprising a number of isolated houses and hamlets. Trans-Giri the ancient unit was the *bhoj*, which had a common meeting place for amusements and social or religious gatherings, subscriptions being raised throughout the *bhoj* in cash and kind for common objects, on account of their being under the management of a common Lambardar. The *bhoj* system was, however, disturbed at the time of the Land Revenue Settlement of 1947 Sambat (1890 A. D.), and gave place to a system of a separate Lambardari for each village (*i.e.*, a group of houses with a defined area attached to it) or for a number of such village units. Each village or a large group of houses has a temple of its own, a common thrashing floor and a common

CHAP. I. D.
POPULATION.
Towns and villages.

stove for frying grain for *sattu*. Both cis and trans-Giri detached habitations (*dohchis* or bases) are common, being used in winter or summer according as the real house is too cold or too hot. Large villages are rare, and the tendency in the newly founded villages is to build a number of detached hamlets near the cultivation, in contrast to the older villages, which were compact, with *dohchis* near the water-courses, pastures and fields.

Growth of population. *Table 6 of Part B.*

Table 6 of Part B shows the population of the State as it stood at the three enumerations of 1911, 1921 and 1931. No census was taken in 1868, but in 1875, at the first settlement, the population was found by a rough census to be 93,099 souls. An increase of 10·5 per cent in the decade 1881-91 was followed by a further advance of 9·3 per cent in 1891—1901, the three following decades have shown a successive increase of 2·2, 1·4 and 5·7 per cent.

Growth of population.

The actual increase since 1891 or during the last 40 years is 24,434 or 20 per cent. The State's advance in population is partly due to immigration, in the Paunta Tehsil and partly to the prolific nature of the inhahitants of the **Giripar** (trans-Giri) area.

The increase in population has not been by any means uniform in the different Tahsils, as the marginal table shows. The most prosperous Tahsil is Paunta where the increase is the largest. Next comes Nahan where the increase relates chiefly to the town population. Rainka has also maintained its progress and it is only in Pachhad that a decrease is noticed.

TAHSIL.	TOTAL POPULATION.				PERCENTAGE OF INCREASE OR DECREASE.	
	1901.	1911.	1921.	1931.	1931 on 1901.	1931 on 1921.
Total for the State.	135,687	138,520	140,448	148,568	+9·4	+5·7
Nahan ..	17,886	17,719	17,999	20,403	+14	+13·3
Paunta ..	29,072	29,623	31,456	35,647	+22·6	+13·3
Pachhad ..	35,486	33,722	33,388	32,248	−9·1	−3
Rainka ..	53,243	57,456	57,605	60,270	+13·2	+4 6

CHAP. I. D. POPULATION. Migration. *Tables 8 and 9 of Part B.*

The following table shows the effect of migration on the population of the Sirmur State according to the censuses of 1921 and 1931 :—

Immigrants.	1921.			1931.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1. From within the Punjab and North-West Frontier Province.	12,068	6,828	5,240	10,271	6,031	4,240
2. From the rest of India	2,281	1,354	927	2,485	1,454	1,031
3. From the rest of Asia and other countries.	182	138	44	386	316	70
Total Immigrants ..	14,531	8,320	6,211	13,142	7,801	5,341
Emigrants.						
1. To within the Punjab and North-West Frontier Province.	5,831	2,125	3,706	*Not available.*		
2. To the rest of India ..	..	..	..	*Not available.*		
Total Emigrants ..	5,831	2,125	3,706	..	..	..
Excess of Immigrants over Emigrants.	8,700	6,195	2,505	..	..	..

Migration.

District, State or Province.	Total immigrants.	Number of males in 1,000 immigrants.
Ambala	5,872	570
Hoshiarpur	2,573	587
Simla Hill States	946	314
Kalsia	341	525
Other districts and states in the Punjab	2,336	637
United Provinces of Agra and Oudh	1,954	573
Other Provinces and States of India	327	715

The bulk of the immigration is from the Districts, States and Provinces in India noted in the margin.

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POPULATION.

Migration. *Tables 8 and 9 of Part B.*

District, State or Province.	Males.	Females.
Ambala	304	829
Kalsia	91	159
Simla Hill States	483	500
Hoshiarpur	15	51
Other Districts and States of Punjab ..	1,232	2,167

According to the figures of 1921 the emigration is mainly to the Districts, States and Provinces noted in the margin.

During the decade ending 1921 the State gained 8,700 souls by migration' and its nett interchanges of population with the Districts, States and Provinces in India, which mainly affect its population, are noted in the margin.

District, State or Province.	Nett gain from + or loss to—.
Ambala	+4,139
Simla *with Hill States*	—37
Kalsia	+91
Hoshiarpur	+2,507
Other Districts and States in the Punjab ..	—1,063
United Provinces of Agra and Oudh ..	+1,954
Other Provinces and States of India	+327

Comparison with the figures of 1901 shows that Sirmur gained by intra-provincial migration alone 10,269 and 8,700 souls in 1911 and 1921, respectively.

Gain or loss by intra-provincial migration.	1901.	1911.	1921.
Total	+13,453	+10,269	+8,700
Hoshiarpur	3,780	+2,651	+2,507

By intra-imperial migration, *i.e.*, migration in India, both within the Punjab and to or from other Provinces in India, the State gained in 1921, 7,518 souls.

SECTION E.—Public Health.

Diseases.

In the lower hills, fever is the commonest malady, Typhus being unknown. Cholera only appears on an average about once in ten years, and smallpox has not been epidemic since 1890 though isolated cases occur. CHAP. I. E. PUBLIC HEALTH. Diseases.

In Nahan town and the lower hills, Malaria becomes prevalent in April or May, and lasts all through the rains, being at its worst when they cease, in September, after which month till the middle of November the daily average of attendance at the hospital is very high. Enteric is rare. In the upper hills, trans-Giri, Malaria and its complications are unknown, and cases of enlarged spleen are always traceable to residence in the lower hills or in the plains especially where paddy cultivation prevails. Malarial fever.

Syphilis is unfortunately widespread in the hills, and is a potent factor of undermining the population. Syphilis.

Goiter is common in the trans-Giri territory and is eudemice in character. Goiter.

Isolated cases are met with here and there and in other respects the health of people is good. Leprosy, Measles and Tuberclosis.

The State is entirely free from Plague, thanks to the strict enforcement of quarantine rules which are also put in force where Smallpox and Cholera are reported in neighbouring tracts. Plague.

The custom of placing little children where a stream of water trickles on to their heads (*nala dena*) is as common here as in the neighbouring Hill States. It is said that this process makes the head strong enough to bear the severe cold of a hill winter and makes the children immune from diseases of the eye. Treatment of children.

Curious superstitions exist in connection with the ailments of childhood. Two of these are known *mitha* and *masani*. The symptoms of *mitha* are coldness in the ears, and it is cured by taking a reed, one foot long, with its roots and repeating a *mantra* over it. If the child is really suffering from *mitha*, the reed is supposed to grow longer by virtue of this *mantra*, and the extra length is cut off with a sickle. This is done thrice, and the reed is then broken, spat on and thrown away. The exorcist repeats this process for three days. In *masani* the child gets thinner day by day, and his body has an offensive smell. To cure this, a herb called *gatod*, which grows in Rajpura forests and elsewhere, is used. This root is dried and two *ratis* of it mixed with milk of a tigress, *kali jiri* and *ajwain* (or Ligusticum ajowan). These drugs are rubbed into milk drawn from the mother's breast, and the

mixture is given to the child. Another cure is effected with an earthen lamp with thirty-two wicks. In this mustard and other oils are burnt. The lamp is called *gaina.* It has a hollow in the centre in which pistachio nuts, flowers and perfumes are placed. Seven marks are made with vermillion on the lamp and one on the forehead of the child. All the thirty-two wicks of the lamp are lit, and after it has been waved round the head of the child and the head of the mother it is taken beyond the limits of the village and placed in the forest.

SECTION F—Religion.

The bulk of the population of Sirmur is by religion Hindu, but there is a certain number of Muhammadans, and a few Christians, Sikhs and Jains, the exact data being given in Table 15 of Part B. **CHAP. I. F.** **RELIGION.**

Hinduism. The Hinduism of Sirmur is of two types, the orthodox Brahminical type cis-Giri and a more primitive type trans-Giri: the latter resembling in many respects the Hinduism of the Himalayas as found in Kumaon to the east and the Simla Hills to the north, and regarded as unorthodox by the Hindus of the plains. Orthodox Hinduism has been described and discussed in many standard works, and it is unnecessary to touch here upon its characteristics, but the cults and beliefs peculiar to this State or to the Himilayas generally merit some notice.

Trans-Giri the Brahmin is known as Bhat carrying only a semblance of Brahmanism. He acts as priest and as such has considerable power in celebrating marriages (jhajra) or performing other religious rites which are potent for good or evil. For instance, a god is invoked *(deota lagana)* out of enmity, love or greed, and the man against whom he is invoked dare not do the act to prevent which the invocation is made. Thus a husband will supplicate a god to prevent his wife from being unfaithful in his absence, and the precaution is effective, for severe punishment would assuredly be inflicted by the god if she were not faithful. The Bhat of Sirmur should not be mixed up with the Bhat of the plains who is a village historian and does not necessarily belong to the Brahmin caste.

Vishnuism: cult of Paras Ram. The legend of Paras Ram and Jamdaggan's wife, Rainka, is well known and need not be given here. The centre of the cult of Paras Ram is at Rainka-ji in the Tahsil of that name. Here, after Paras Ram's mother had become *jal sarup* or water, she fell into the larger tank at Rainka, his brothers falling into the smaller.[1]

There are two temples at Rainka,—one, the old temple, on the shores of the lake; the other built on a hillock on the bank of the Paras Ram tank. The former is built like a hill house with a slate roof. Its door faces west. It has a single image of Ganeshji made of stone. The new temple is approached from the east by a broad flight of steps leading to a spacious courtyard. It is square in shape with a dome roof surmounted by a bronze pinnacle. The doors of the temple face east, north and south, but the two latter are only open on a fair day. This temple contains seventeen images :—Of Paras

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[1]According to the *pujari* of Rainka, that Paras Ram's brothers did not become water, and no tank is attributed to them, the smaller tank being generally known as Paras Ram's tank. Jamdaggan called the brothers cowards, and turned them into women, so that they are now known as Paras Ram's sisters and called *devis* or goddesses. The eldest is *La* Devi in Birla village (described amongst *Devis*); the second Dormai; the third Bhadmachhri (or *Bhadar-Kali*): these two live together and have several temples, the most important in Sirmur being at Detar (a village in Paunta Tahsil), and the fourth Kamli, whose temple is at Chana in Rainka Tahsil.

CHAP. I. F.

RELIGION.

Vishnuism: cult of Paras Ram.

Ram, two, one of stone and one of Jodhpur marble; of Jamdaggan Rishi, Rainkaji, Ganesh, Shivji, Durga, Kshetrpal, Digpal, one each, five images of the Pandavas, one of Kidar Bhairon, and one of Pawalia.[1] Of these, the images of Paras Ram, Rainka and Jamdaggan are *asthapan*, or fixed in the ground, and have silver canopies, *chhatras*, over them. The fair is held on the Deo-uthni, *ikadshi* in Katik, lasting two days and twelve images visit the temple on that day. These are four images of Paras Ram from Jambu, from Kotaha, from Masho in *bhoj* Mast and from Dogana, all in Rainka Tahsil; three images of Shirigul, from Manal Dewa in *bhoj* Nohra in Rainka, and from Shaia in *bhoj* Pajhota, Tahsil Pachhad, and from Jaitak in Nahan Tahsil; the images of La Devi from Birla in Nahan, of Manar Devi from Manaria, and of Naia Devi from Baila in *bhoj* Nanoa in Tahsil Rainka; and the images of the gods Gau, from Mohar kotla, and of Barah Rupi, from Kanon Ongar, both in Rainka Tahsil. These images are brought in State to visit the fair at Rainka, each being carried in a palanquin and accompanied by men bearing flags and silver maces, musicians, and the people of its village. The image of Paras Ram from Jambu is treated with special ceremony, and as it passes through the fair, the shopkeepers offer to it a little of everything they have on sale. The images arrive about 4 P.M. on the first day of the fair, remaining the next day and returning in the evening, or early in the third day.

The temple at Jambu.

The temple of Paras Ram at Jambu, the birth place of this god, has three storeys, the image being kept in the topmost storey. The door faces south. The nine *pujaris* are Bhats of Hiun, and take the duties for a month each in turn. The *pujari* on duty must not go to his house or visit his wife, but lives in the temple. At day-break the *bajgi* or musician awakens the god by playing on his flute,[2] and in the evening he goes round to all the houses enquiring if everyone has eaten the evening meal, and then plays the flute, after which no one may eat, as the *deota* is then believed to sleep. Worship is held twice daily, in the morning and evening. In the morning the *pujari* bathes and himself fetches water which he sprinkles over the idol. He then sounds the conch and lights a lamp of *ghi*, reciting the following *mantra* :—

'*Pahle Barah Rupi autar uttare, Barah ki mata Chandrawati, pita, Padmawati; phir Budh Rupi autar uttare, Budh ki mata Udhmawati, pita Kanwal Rishi.*'

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[1]Or Paulia, *lit.* 'door-keeper.' An attendant of Paras Ram, as Hanuman is of Rama, who was born at Sirmur and so also called Sirmuri.

[2]In every large temple trans-Giri, music is played twice daily, once early in the morning to awaken the god, and again late in the evening to make him sleep. After the evening music, people are prohibited from taking food, but, at the same time, if any one goes to bed hungry, the god gets the blame. Accordingly the musicians, before playing, ascertain whether there is any person in the village who has not supped.

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RELIGION.

Once more the images is sprinkled with water and the conch sounded. During the service the *bajgi* plays the flute and the *pujari* rings a bell continuously. There are some seventy images in the temple. That of Paraś Ram, which is if brass, is alone *asthapan*, being fixed in the place reserved for the presiding god. It has a gold *chhatar*, a necklace of rupees with a gold *mohar*, in which is set a diamond in the middle, a silver palanquin with a golden dome, and a mace. The god is worshipped as a guardian against disease in men or cattle, and if a man has suffered wrong he invokes curses (*jagar dena*) on his enemy who becomes possessed by the god and falls sick. The god does not possess the *pujari*. (The temple at Jambu.)

The temple at Dogana is a small one of one storey only. It contains three images of stone and two of brass ; one of the latter was once broken by the Guru's *jhalla*[1] or deputy in a fit of frenzy. This involved the villagers in a curse, and so the third stone image was brought from Rainka. The unbroken brazen image is *asthapan*. Both the brazen images came from Keonthal. The rites are similar to those at Jambu and the *pujaris* here are also Bhats. (The temple at Dogana.)

The temple at Mahasu originally covered a stone brought from Rainka to protect the people against evils. Two brazen images, each eleven inches high, were added : both are of Paras Ram. The ritual and offerings are the same as those at the Jambu temple, and the god possesses the *pujari* (*deota utarta hai* or *pujari par utara jata hai*) as at Rainka. There is no fair, but if the *deota* does not visit Rainka as described, the people celebrate a *jaga* on the day of the Rainka fair.

As a god, Paras Ram, when angry, causes poverty and sickness, both among men and cattle. A vow to the god, if unfulfilled, brings down his wrath upon one's children, but his favour brings offspring and success. In worshipping the god, a pitcher of silver or brass is filled with water from a sacred spring, and no shadow must fall on it while being filled. Conches are sounded, lamps lighted, and leaves of the *bel* or *bæl* and lotus, and rice are placed before his image. Incense also is burnt, and the following *mantra* repeated :— (The temple at Mahasu.)

Diwa balé Ghanta hale,
Jagti jot bikham talé,
Loheka bár, loheka bandarwár,
Ráchhiá karo Mata Kalka,
Tumháre nám ka jai-jai kár.[2]

---

[1] *Lit.* Mad. He is supposed to have every now and then fits of ecstacy during which he is endowed with superhuman power, and is a follower of Guru Jawahar Singh of Haripur Patta.

[2] The lamp shines bright, the temple bell rings clear.
Let light remain, let evil disappear.
In iron trapings is no refuge found.
O Mother Kalka, keep us safe and sound.
And be to thy name Victory.

CHAP. I. F.

RELIGION.

The temple at Mahasu.

The god does not descend upon the worthy or the noble, but only upon men of evil life, or upon the *pujari*, upon whom he is invoked by the people who assemble in his dwelling with music, prayer and obeisance. The man possessed is offered incense, or *ghi* burnt as incense. At first the god only manifests himself gently, but at last the person possessed begins to shiver, and with loud cries beats the ground with both hands. The man who desires to consult the oracle then states his wrongs, and is told their causes and the measures to be taken to remove them.

Shivaism.

The direct worship of Shiva is not very popular in the hills, but the cults of Shirigul and Mahasu are branches of Shivaism. Cis-Giri some temples are dedicated to Shiva, and on the top of the Chur peak is a Shivling. There is also a temple of Mahadeo at Bechar Deothi, but it is significant that he is not unanimously identified with Shiva. At Pairiwala,[1] two or three miles below Nahan, is a temple of Shiva said to have been built by Shankara Acharya, near what are said to be ruins of wells and a palace ascribed by the people to the famous Raja Rasalu, son of Salivahan.

The cult of Mahasu.

The headquarters of this god are at Sion village in Rainka Tahsil, where he has a temple on a small hillock at the foot of which flows the Giri. It is close to the village and shaped like a hill house with two storeys only. The gods are kept on a *gambar* or wooden shelf. There are one large brass idol and several smaller ones including Sirmuri and Devi Shimlasan. The former is the tutelary deity of Sirmur, but has no temple of his own. All these idols, except those of Sirmuri and Shimlasan, represent Mahasu. If there is a death or birth in the family of the Deva, the temple must be closed for 20 days because neither a pilgrim (*jatri*) nor a Deva (*pujari*) can enter the temple within 20 days of a domestic occurrence. The morning worship is called *dhup dena* and the evening *sandhiria*. Legend says that one morning the god Mahasu appeared in a dream and told the ancestor of the present Deva to seek him in the Giri and build him a temple in the village. Accordingly the Deva went to the Giri and found on its banks the big idol which is also called Jalasan (*i.e.*, set up in water). Mahasu is not so widely worshipped as Shirigul or Paras Ram. The Deva in 1904 said he was 12th in descent from the man who found the idol.

The cult of Shirigul.

One of the oldest and most important temples of Shirigul (whose name is probably a corruption of Sri-Guru) is on the Dhar Chur or Chur Peak, and regarding it a long legend is related in which the Muhammadan emperor of Delhi plays a not very dignified part. Shirigul, a

Legend of Pairiwala.

[1]There is famous *kund* (or pond) near the old ruins. It is called the *maya ka kund* (or pond of wealth), and it is said that once a she-buffalo fell into it, and when dragged out a gold *hansli*, or necklace, was found tied to her horns. The cow herd took the *hansli* and set off home, but became blind. In his terror he threw the necklace back into the *kund* and regained his sight.

devotee, went to the Chur peak upon which Shiva dwelt. Having acquired superhuman power from his association with the god, Shirigul caused all the boys of the neighbourhood to be afflicted with worms, while he himself assumed the form of a Bhat, and wandered from village to village proclaiming that if the boys. parents built him a temple on the Dhar he would cure them all. The temple was built and Shirigul began to be considered a separate deity.

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RELIGION.

The cult of Shirigul.

The temple of Shirigul is square and faces east. It has but one storey, with a verandah, and its roof is a gable, the topmost beam (*khinwar*) of which is adorned with brass vessels (*anda*) fixed to it by pegs. Outside the temple is hung a necklace (*mala*) of small pieces of wood (*kharori*). There is only one door, on which figures have been carved. Inside this temple is another smaller temple also of *deodar* shaped like a dome and in this is kept the *ling*, which is 6 inches high and 4 inches in circumference. It is made of stone, and is placed in a *jalahri*, or vessel of water, which too is of stone. No clothes or ornaments are placed on the *ling*.

A worshipper brings with him his own Bhat who acts as *pujari*. The Bhat must not eat until he has done worship and made offerings. He first bathes in the adjacent spring, puts on clean clothes and lights a lamp, burning *ghee*, not oil, before the idol. Then he takes a brass *lota* of fresh water, and sprinkles it over the idol and the floor of the temple with a branch of the *bhikhon* or *chhanbar* shrub. He next fills a spoon with embers, *ghi*, and the leaves of the *katharchal* and *lahesri* (odoriferous plants found on the Dhar), and burns them before the idol, holding the spoon in his right hand while he rings a bell with his left, and repeats the names of *tiraths* and *avathars* only. After this office he blows a conch, and finally prostrates himself before the idol. Worship may be at any time. The *jatri* or worshipper now bathes, puts on clean clothes, and prostrates himself before the idol. After this he may make the offerings which ordinarily consist of a *ratti* of gold or silver, money, *ghi* (but not more than two *chhitaks*), a pice or two, small vessels (*anda*) of pewter or copper which are hung on the temple, and a he-goat. The benefits sought are secular, not spiritual.

The cult of Bijat.

The legend of Bijat, the lightening god, which is connected with that of Shirigul, relates that when the Asur Agyasur, the great demons who were hostile to the gods, assailed the Chur peak and the temple of Shirigul thereon, the god fell upon them in the form of lightening, whence an image fell to earth at Sarahan in Jubbal, and at that place a temple was built for the image, which was placed, with other images in it. From Sarahan a Deva, the ancestor of the present Devas of Deona, brought a stone idol of Bijat to Deona, and this is now the

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RELIGION. The cult of Bijat.

principal image in the temple, and is considered to possess the most power.[1] There are twenty-seven other images, all of brass.

The stone idol is to the left of all the minor images, and is never clothed or ornamented. Of the rest four are covered with old silk (*masru*), and have pieces of woolen stuff round their necks, studded with eighty rupees, and fifteen gold *mohars*. The remaining twenty-three have no clothes or ornaments. All have human faces.

The fair of Bijat is held on any three days between Baisakh 1st and the end of Jeth. It is called Bisu, because it is usually held in Baisakh, and is held annually in Deona, and every third or fourth year in Chokar, Sainj and Andheri villages. It resembles the fair at Manal, and the *thoda* game is played.

The temple of Bijat at Bandal was founded in this wise. The Devas at Deona multiplied, and so one of them came to Bandal with a brass image of Bijat from the temple there, and built a separate temple. There are now fifty-two images of Bijat in the Bandal temple. All are of brass, with human faces. Only the five primary images are clothed, and these have garments studded with rupees and gold *mohars*. They are considered to possess more power than the remaining forty-seven, and the principal of them, the one brought from Deona, is placed in the centre and reposes in a silver *chauki*.

Bijai, is a goddess, has a temple, seven storeys high, at Batrol, where the image is of brass and has a woman's face. It is clothed in silk and ornamented. The Bhats, but not the Kanets, serve as *pujaris*. A pilgrim to the temple is fed once on behalf of the god. When a he-goat is sacrificed the blood is sprinkled over the temple. For a *jaga*[2] the idol is taken to a worshipper's house where a he-goat is killed and the flesh distributed among those present. The ritual resembles that of Shirigul, but there is no fair.

Closely connected with the cult of Bijat is that of the goddess Ghatriali, who has a temple at Panjahan in Rainka Tahsil, similar to that of Bijat at Batrol. The ritual is also the same, and no fair is held. The legend regarding this temple avers that a certain Kanet chieftain, Bija by name, of Tatwa village, once sallied forth with eighteen of his followers to attack his enemies in Dahar. When the assailants reached Dahar they were siezed with a sudden panic and fled homewards, but on reaching Bhaluna, a mile from Dahar, they met some women bearing pitchers. On asking who they were, they were told that the women belonged to Jam-log, a village at which a *jaga* in honour of

[1]*Precedence of dieties in a temple.*—The presiding image is that which is the most powerful and is placed in the centre, the others being placed on either side of it in the order of their powers, the more powerful being seated near the presiding image, and the others further from it. Dependents occupy lower seats, in front. All the images face *to the west* in the high hills.

[2]See footnote at page 17 *ante*.

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Bijat was being celebrated, and that they had come to fetch water. Bija asked if he and his companions could see the *jaga*, and was told that they could come and see it, but must show no fear of what they saw even when offered seats of serpents and scorpions by the people of Jam-log. The women also said they would be offered grains of iron to eat, and gave them rice which they could eat instead, concealing the iron. Lastly, the women said that if they were desired to take the image to their house for the celebration of a *jaga*, they should seize it and flee with it, but must on no account look back. Accordingly Bija and his men went to Jam-log where they found three images being worshipped with great pomp, and were told that the finest image to which the greatest reverence was paid was that of Bijat, the second that of Bijai and the third that of Ghatriali. Bija, on the pretence that he desired to worship the images, was allowed to draw near with his companions, and they then seized the images and fled. The men of Jam-log pursued them without success, but Bija's eighteen companions looked back and perished. Bija, however, reached his house in safety, and concealed the image in his granary which was nearly empty. When he opened the granary in the morning it was full to overflowing. Bija fell senseless at this portent, and was only revived by the sacrifice of eighteen he-goats over him. Then one of three gods took possession of a man, who began to nod his head, saying he was Bijat, the god, and could not remain, in Tatwa, as it was not becoming for him to live with his sisters, so the image of Bijat was sent to Sarahan in Jubbal where it still remains. The people of Tatwa then separated, dividing their property, some going to settle in Kandi, and the others remaining in Tatwa. The image of the goddess Bijai fell to the men of Kandi, and is now at Batrol of Dasakna *bhoj*, while Ghatriali, remained at Tatwa and her temple was established at Panjahan in Tikri *bhoj*.

Relations of Bijat and Bijai.

Every year Bijat gives his sister Bijai a rupee for sweetmeats, and whenever either of them goes to visit the other, the host entertains the guest with a he-goat, and gives him or her a rupee. Bijat always gives Bijai twice as much as she gives him.

Devis.

There is a temple of Devi Jawala Mukhi ('goddess of the flaming mouth') at Lana Rawana concerning which the following legend is told :—Mahant Tawar Nath and the Devi met at Hardwar, where they had gone to bathe, and when leaving the *mahant* asked the Devi when he should meet her again. The goddess promised to meet him after two years at Rawana, and duly manifested herself in his mouth, but the *mahant* being unaware of her advent struck his mouth and thus caused the goddess to flee from him. Simultaneously the whole surrounding forest caught fire, and the people thinking the *mahant* must be an evil spirit who had enraged the goddess called in Brahmans who found out the truth. It is said that the stones are still black from

CHAP. I. F. RELIGION. Devis.

the fire which consumed the forest. The place having been purified, a temple was built and a Brahman *pujari* appointed. The *pujari* offers incense and *bhog* every Sunday morning and on the first day of the month (*sankrant*). The fair is held on the Durga Ashtami day in Asauj.

Nagarkoti Devi.

Nagarkoti Devi has her home at Shaya Pajhota and Sharauli, and the legend states that the Pandavas on their way from Kailas to Kurukshetra stopped at Shaya, and built a temple here for the goddess, or, as some say, brought the goddess here. The temple faces south and on the eighth day of the bright half of the month offerings are made to the goddess. Sapara is also associated with Nagarkoti Devi, but the place is one of peculiar sanctity whether the goddess be present or absent from it. There is also a Nagarkoti Devi at Dalahan, known also as Dalahan Devi.

Bis Nana is the home of Bharti Devi, who is said to have been brought from Kidar Nath Badri Narain in Dehra Dun. She is also called Kushki Devi.

Lai Devi.

There is a temple of Devi on the hill of Lai, built by Bhera Rangar, the famous robber. Worship is performed here on the *sankrants* and every Sunday and *nauratra* in Asuj and Chet.

Bhangain Devi.

Devi Bhangain has a *ling* temple in Dhar village, a mile north of Bhaung. The legend runs that certain cowherds used to graze cattle in a forest, and their children, seeing a pointed stone, broke it in pieces, but next day the pieces had joined together and all traces of injury had disappeared. This occurred several times, and so the cultivators of Dasakna, convinced of the *ling's* miraculous power, erected a temple there. The Shiv Ling, four inches high and as many in girth, is known as Devi Bhangain, and is never clothed or ornamented. There is no special *pujari*, and pilgrims bring their own Brahmans. The offerings consist of milk, *ghi* and he-goats. The flesh of the latter is eaten by the pilgrims, the head being given to the Brahman *pujari*. The fair is held on different dates in Asarh, and is attended by the goddesses Bijai and Ghatriali. Only the people of Bhojes Tikri and Dasakna attend.

Naina Devi.

The arrangements for the worship of Naina Devi at Baila are of interest. The *pujaris* belong to eight families of Deva Bhats, each family taking the duties for a month in turn and receiving a share of the produce at each harvest from the neighbouring villages. If the *pujaris* perform their service inefficiently and fail to exhibit in a convincing manner the virtues of the goddess, they receive no dues. The *Devi* has no temple, but her images are kept in the house of a Bhat. The original image when brought from Keonthal was first placed in that house, for which reason the people do not venture to place it elsewhere. The images are 15 or 16 in number, the oldest being fixed

(*asthapan*). It is about a foot in height, with four hands, but only the bust is carved. It has a canopy of silver, and wears a necklace of rupees, silver ornaments (*sis-phul*) on his head and a silver necklet, (*gal-siri*), and has also a silver palanquin. The fair is held on the Ranwi Dhar above the village on the first three days of Sawan, and is attended by the men of Karali and the neighbouring *bhojes*, who sing and dance. On each evening of the fair the image of the goddess visits Thauntha, Mashwa and Tatiana villages, but in the day time it remains at the fair. It is believed that if cholera or any other epidemic breaks out in a village it can be stopped by taking the image there. CHAP. I. F. RELIGION. Naina Devi.

The fair of goddess La is held in the jungle near Nagla Toka on the *sankrant* of each month. The temple is small and of great antiquity, containing a stone image of the goddess. She is worshipped by Hindu and Muhammadan Gujjars. La Devi.

About sixty years ago the people of *bhoj* Bajga proclaimed the appearance of the goddess of Tilokpur at Shakur, so they built a temple to her as the new goddess. At her fairs on the *sankrant* of each month the goddess possesses a Kanet who dances in the temple, and then coming outside shows himself to the assembled multitude who hail him with shouts of *jai-jai*, and bow before him. In his ecstasy he prescribes remedies for afflicted men and beasts. The new goddess.

The goddess at Kawag on the *dhar* of that name is worshipped by Bhats alone, and only Bhats dance in her honour. Her ritual is the same as that of the new goddess. The temple is old, and now roofless.

The goddess at Belgi is known under that name, but is also worshipped as Simlasan.

Devi Kudin has her temple at Dudam in Tahsil Pachhad. The legend is that she was a daughter of *Suraj Parkash*, Raja of Sirmur, who was blind, and lived in Neri Jagila. When the Raja refused to pay tribute to the Mughal Emperor, the latter sent a host against him through Dehra Dun, which was met by the Raja's army, under the princess herself. The Sirmur forces were annihilated in the battle, and the *prohit* of the princess brought her head to Dudam where he erected a temple, and began to worship the princess. Another version says that the princess fell in an attack on Delhi, and after her death revealed to the *prohit* that he would find her at a certain spot, at which after a search the *prohit* found the image now in the temple. The fair is held on the *ikadshi* before the Dewali, on which day the image is placed on a *singhasan* or throne. This is also done on each Sunday in Har.

At Naog, now in Patiala territory, lived Langasan Devi, the sister of Kudin. Her temple is at Karganoo. Her fair is held on the

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ikadshi before the Dewali. It is said that she appeared at the source of the river Giri, but others say she appeared from that river at Karganoo.

At Tailokpur is the temple of Devi Bala Sundri. There is held a large fair in her honour in the month of Chait when the Maharaja or a member of the Royal family attends and a buffalo and several he-goats are sacrificed. She is as commonly worshipped by hillmen as by people of the plains.

Devi Katasan.

The goddess Katasan has a temple at Baraban, eleven miles south of Nahan on the road to Paunta. In a battle between the Rajputs and Ghulam Qadir Rohilla, a woman appeared fighting for the formers when their defeat seemed imminent, and the Muhammadans were routed. The temple was built to commemorate the Rajput victory. On the sixth day of the *nauratras* in Asuj and Chet *hawan* is performed in the temple, and the Maharaja occasionally visits the temple in person or deputes a member of the royal family to be present.

Gugga Pir.

The Kolis and Dumras believe in Gugga Pir's powers, and there is always a temple to him in a Koli village. But in Shalai hamlet, in Shalai *bhoj*, Gugga is also worshipped by the Kanets of the villages turn by turn to avert snake-bite or fatal results in case anyone is bitten. There is a Gugga Mari at Nahan near the Guest house, where a fair is held every year on Gugga Naumi.

Dum.

The god Dum is said to have been a *raja* of Kumharsain. Shirigul *deota* failed in his quest for the two colossal vessels of brass which the Turks had seized, but Dum went to Delhi and boring holes in the vessels tied a thread to them, and then, raising them by the thread in one hand, sent them to Kumharsain with a blow of his club. So the worshippers of Dum considered him to be endowed with greater power than any other god, and his cult is spread throughout Kumharsain, Keonthal, Balsan, Theog and Jubbal.

Koilo.

The god Koilo has in some villages a platform, and it is believed that snake-bite can be cured by lying down on it.

Chawind *deota*.

A girl of Manon village was married in Keonthal, and returning when pregnant to her father's house on the occasion of some festivity, she was seized with the pains of labour while crossing the Giri and gave birth to two serpents, which fell into the stream. For some hours the serpents remained in each other's embrace and then parted, one going to Tarhech, in Keonthal, the other to Dhaila Deothi[1] in Sirmur, where it died shortly afterwards and where a temple was erected to it. It is worshipped as Chawind *deota*.

Palu Deo.

Palu, the ancestor of the Hambi *khel* of Kanets of Habon and other villages, is worshipped at Palu with great pomp. The image, which is of metal, is richly ornamented.

[1] *Deothi* is place dedicated to a god or goddess or the abode of a god.

The twin-god Bhur Singh.

The temple at Pejarli is dedicated to Bhur Singh and his sister Debi, the children of a Bhat of Panwah village. When their mother died the Bhat married again, and their step-mother during his absence from home used to treat them harshly. Once she sent Bhur Singh to tend cattle in the forest, and as on his return home in the evening one of the calves was missing, she sent him back to find it by hook or by crook. When the Bhat reached home he found his son had not returned, and in going to search for him found him and the lost calf both lying dead at the spot where the shrine now stands. Meanwhile Debi, who had been given in marriage to a one-eyed-man, was, in her mortification, returning home ; she passed the place where Bhur Singh lay dead, and stricken with grief threw herself from her *doli* over the cliff. The brother and sister are now worshipped together as Bhur Singh. There are two temples, one at Pejarli, the other on the high hill known as Bhur Singh ki dhar. The *pujaris* are two Bhats, one for Bhur Singh and one for Debi, and at the fair, on the Katik *sudi ikadshi,* no one dances save the *pujari* of Debi, and he dances by night in the temple so that the people may not see him, and at midnight coming out of the shrine leaps on to a great rock above a high cliff. Standing there for a few moments he gives one oracle, and no more, in answer to a question. On returning to the temple he swoons, but is speedily and completely revived by rubbing. Meanwhile, when the secret dancing begins the men of the Panal family form a line across the door of the temple, and those of the Kathar temple rushing upon them with great violence break the line and enter the temple, but leave it again after touching the idol. As Bhur Singh is known to live on nothing but milk, animals are never sacrificed.

The temple of the Naths.

At Thor in Pachhad is an ancient temple with a gilt dome which contains no image. Worship is held every evening with music, incense, and the sound of conches. Pilgrims offer walnuts, rice, etc., as they choose. The investment of the Guru is like that of the Raja, goats, etc., being sacrificed with worship. Guru Mayagir rebuilt the temple which was founded by Tawarnath from whom he was eleventh in descent.

1. Tawarnath.
2. Balgir.
3. Bhawannagir.
4. Ramgir.
5. Sanjhagir.
6. Mansagir.
7. Daulatgir.
8. Bachangir.
9. Ilaichigir.
10. Dhanigir.
11. Mayagir.
12. Dayagir.
13. Shankargir.
14. Purangir. (Present Mahant).

There is a legend that once Raja Mahi Prakash of Sirmur attacked Keonthal, but was repulsed with heavy loss. The Raja on enquiry found that the Chief of Keonthal was helped by a *fakir* who shielded the Keonthal army with a sheet which missiles could not pierce. Hearing of this his Rani advised him to invoke the blessing of

CHAP. I. F. RELIGION. The temple of the Naths.

Guru Tawarnath's successor Balgir. The Raja accordingly went to Thor and caused the *mahant* to accompany him to Keonthal. This time the Raja succeeded in subduing the Keonthal Chief, and in gratitude to the *mahant*, who had made the *Fakir's* magic ineffective, told him to ask for anything he liked. The *mahant* said he was a *fakir*, and had no desires. The Raja offered him a *jagir*, but he refused it, saying his *jagir* was begging alms. Upon this the Raja had a bowl (*patar*) made and begged alms in it. The grain thus collected was sent to the *mahant* with the *patar*, and a general order that every house in the Sirmur territory should give him a *patar* full of grain at each harvesting. This *patar* is of copper, round and hollow like a *patha* (the ordinary hill measure). It is sent by the *mahant* to the villages to collect the grain, and is used as the royal warrant for the tax. As there was a difficulty in collecting the grain in a single *patar*, the *mahant* has had three similar *patars* made, and can now send out four men at a time.

Tawarnath's successors are Sanyasis, though the Yogis claim that the institution originally belonged to Yogis (Naths).

The Ranas of Theog and Balson hold the institution in great reverence and send their occasional offerings.

Gharib Nath.

Gharib Nath is a well known shrine in Paunta Tahsil on a hill of the same name, on which is a temple with two visible wells. It is popularly supposed that there are in reality four wells near this temple, but two of them are invisible except to the eye of faith. At the foot of the hill the *pujaris* have built a second temple to which also five wells are attached. If a woman who is barren or whose children die in infancy, bathes in the water of these wells, her prayers are granted. The effect is more certain if the husband himself draws the water. The woman herself while on her return from the temple must not live, eat or cook in any one's house, lest she transfer her own defects to its inmates.

Bara-chhetar.

In Paunta Tahsil, north of the Giri and near the ancient city of Sirmur, is a small stream called Sahansar Dhar, or the thousand torrents. It is the place of pilgrimage called the Barah-chhetar, and the three tanks, two of the masonry and one of earth, which are found there, are believed to be all that remains of the twelve tanks which once existed, when the god was incarnate in a boar's form. These tanks fell into ruins and were overgrown by forests, until about 60 years ago, Bawa Sita Ram Das, Bairagi, discovered the place which he identified with the pools mentioned in the twelve Puranas. People bathe here whenever the fifteenth dark day of the month is a Monday (*Somawati Umawas*) and at any eclipse of the sun. The *pujari* offers worship twice daily, morning and evening, to the gods, offering incense with the blowing of a conch and the lighting of lamps.

The Sikhs have four *gurdwaras* in the State. Of these the chief is that at Paunta, where the tenth Guru, Gobind Singh, lived for nearly five years.[1] This *gurdwara* is on the bank of the Jumna twenty-six miles from Nahan, and was built by Wasawa Singh, Sandhanwalia, in Sambat 1882. The ruins of the fort built by the Guru still exist. The *gurdwara* enjoys a *muafi* of 258 *bighas kham* granted by the State, and an annual allowances of Rs. 125 and Rs. 20 from Patiala and Nabha, respectively. It also enjoys a *muafi* in Kalsia. The chief fair is held on the full moon of Phagan (puranmashi), when some two thousand persons assemble, the flag-staff (*jhanda*) is washed and a new cover put on it. Smaller fairs are held on Dusehra, Somawati Massiya and Baisakhi. The *gurdwara* contains a picture of the tenth Guru and of the Five Friends (*panch piyare*). The *pahul* is given here. The second *gurdwara* is at Bhangani, eight miles from Paunta, and commemorates the victory of Guru Gobind Singh over the Rajas of Bilaspur and Garhwal. A *bije khamb* or triumphal arch was built on the site of the battle. The fair is held on the day after the chief fair at Paunta. A third *gurdwara* is at Nahan, at the spot where the Guru once halted. It contains a copy of the *Granth*, and on the Dusehra the Maharaja worships here, with certain ceremonies. The fourth *gurdwara* is at Tokah, but it only consists of a small platform near a well, built by Fateh Singh, Ahluwalia, when he held the Naraingarh *ilaqqa* in the latter part of the 19th (Bikrami) century. There is also a katcha house in which the Pujari lives and keeps the sacred Granth. About 100 *bighas* in the State are attached to the *gurdwara*, and it also enjoys a *muafi* in Naraingarh Tahsil and an annual grant of some cash from Patiala. The Gurdwara is under the management of the Mahant of Paonta. The extension in cultivation in the Dun tract of Paunta has attracted several families of Sikhs from Punjab Districts and the population of Sikhs has increased in the Paonta Tahsil.

CHAP. I. F. **RELIGION.** **Sikhism.**

Besides the gods who are worshipped for secular as well as for spiritual benefits, there are several kinds of spiritual beings in whom the people believe, such as the *paris* (fairies), *sohars* [2], Nar Singh, *dags*[3] and *dains*. Nar Singh, like the *pari* and *sohar*, is the evil spirit that causes demonical possession, the symptoms of which are clenching of the teeth, screaming and insensibility, and for the cure of which the Bhat has a charm invoking a number of fairies by name. While repeating this charm, the Bhat holds a branch of the *sambhalu* tree with which he sprinkles water over the person possessed, until Nar Singh enters into him, causing him to nod his head. After a while the demon makes the patient ask for a *rot* (a large loaf) or a he-goat, and this is at once offered to the demon. If a *rot* is given, it is placed

Evil spirits.

[1]From 1741 to 1746.

[2]*Sohar* is a god of evil spirits.

[3]*Dag* is a man or woman possessed of the evil eye.

CHAP. I. F. RELIGION. Evil spirits.

at a spot where four roads meet, or on the bank of a stream, while if a he-goat is offered it is slaughtered and eaten or kept in the demon's name.

For barrenness in a woman the sacrifice varies according as the evil is supposed to be due to possession by one or other of these spirits : thus for possession by a *pari*, a she-goat is sacrificed, for a *sohar* a *khadu* or hill sheep, and for a Nar Singh a *khira* or lamb which has not yet cut its teeth. The animal is sacrificed over the woman's head.

Dains are witches or the spirits of women, which inflict injury in unknown ways. To avert their influence a charm is written on a sheet of paper which is held over burning incense and then tied round the arm or neck of the person possessed. These charms also contain pictures of Bhairon or Mahanbir (Hanuman) with a charm inscribed in a circle.

Another method of averting the influence of a *dag* or *dain* is to call in a Bhat or Dhaki who has a reputation for skill in such matters. He first cooks a loaf which is placed on the patient's head. Then a lamp of *ghi* with four wicks is lighted and certain *mantras* recited thrice, the loaf being waved round the patient's head meantime, and finally placed on the ground. A he-goat is then decapitated and the blood caught in a *tumba*, which, with the goat's head, is also waved round the patient's head. Lastly, the loaf, the lamp, and *tumba* with the blood and goat's head are all placed by night at a spot where four roads meet.

Demonical possession.

Whereas possession by the god is, as a rule, invoked, possession by evil spirits is dreaded, and various remedies resorted to for their expulsion. Such spirits are known by various names, but Bhairon and Kali are also believed to cause demonical possession. When a man becomes thus possessed, the *pandit* ascertains by astrology whether the possession is really due to evil spirits, and if this appears certain, he takes the man to the abode of the god. The people assemble and invoke the god with incessant cries, the *pujari* remaining still and silent for a time. Soon he begins to tremble and nod his head. He then asks the god to cure the sufferer. Casting rice at the people he curses them until in terror they offer to propitiate the god with sacrifices of goats, etc., whereupon he advises that sacrifice be made. He then offers rice to the god and says that the evil spirits will depart. *Dhup* is not offered, nor is music played, and as a rule, no *mantras* are read, but in rare cases Kali is thus invoked :—

Kali chari char chari kat kat,
Dehi ko khai,
Pani bahi samundar ka, bhut
Churel bhasam ho jai.[1]

[1] *Lit.*, Kali has arisen and devours the sacrifice. Let the ocean flow, let ghost and demon turn into ashes [*Bhut* is a male and *churel* a female ghost.]

CHAP. I. F. RELIGION. Demonical possession.

Disease is attributed to one of three causes, *viz.*, physical, divine wrath, or possession by an evil spirit. The wrath of a god is averted by making offerings or sacrificing a goat, according to one's vow, but if a *dag* be the cause of the sickness, the ceremonial is elaborate. An evil spirit is usually worshipped by night, water from seven places, earth from a public square, flowers and essences of all kinds being placed on a *thál* or plate, on which is also put an earthen lamp with four wicks. The plate is waved round the patient's head and then placed in a public space, and this constitutes the *chhoti púja*, or lesser worship. In the greater, called *bare púja*, or *sarsanchain* in the hill dialect, the rites are the same, but bread is also made of seven kinds of grain cooked in an inverted pan. Or in cases of illness the sick man is taken to a public square and a goat sacrificed. To propitiate Bhairon, *halwa* or bread made in the same way is given to a black dog, and a black goat is sacrificed.

The papra.

The *pápra* is the ghost of a deceased person which causes barrenness or disease, and if any one is thus afflicted a Bhát is consulted, and he makes an astrological calculation with dice thrown on a board, (*sánchi*). There the sufferer summons all the members of the family, who sound a tray (*tháli*) at night, saying '*O páp kisi upar utar á,*'— 'O soul descend on some one,' and (though perhaps not before the third or fourth day) the *pápra* or imp takes possession of a child, who begins to nod its head, and when questioned explains whose ghost the *pápra* is and shows that the patient's affliction is due to some injury done by him or his forefather to the ghost, and that its wrongs must be redressed or a certain house or place given up to a certain person or abandoned. The patient acts as thus directed.

As a rule in Pachhád and Rainká Tahsíls when an old man is not cared for and dies aggrieved at the hands of his descendants, his curse[1] is supposed to cling to the family. Whenever subsequently there is illness in the family, or any other calamity visits it, the family Brahman is consulted and he declares the cause. If the cause is found to be the displeasure of the deceased, his image is put in the house and worshipped. If the curse affects a field, a portion of it is dedicated to the deceased. If this worship is discontinued, leprosy, violent death, an epidemic or other similar calamities overtake the family. Its cattle do not give milk or they die, or children are not born in the house.

The evil eye.

A person endowed with the evil-eye is called *dág* or *dágni*, and to avert his influence seven kinds of grain are mixed with cow-dung and plastered on the house door, an obscure *mantra* being recited.

[1] *Papra, lit.* 'sin.'

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RELIGION.
Factions.

The hill people of Sirmur, especially those of the trans-Giri country, are divided into two great factions called Sáthar and Pásar, who are believed to be the descendants of the Pándavas and Kauravas or of their followers and disciples. These factions do not intermarry with each other, nor do they care to eat and smoke together, indeed until quite recently they were at feud with each other. Though open fights have long since ceased, the old enmity still subsists. Neither faction has any leader. Formerly all the people of a *bhoj* belonged to one and the same faction, but this principle is not now strictly adhered to and though, generally speaking, the villages and communities observe this rule, there are numerous exceptions. Even the rule against eating and smoking together has almost disappeared. The menials of a village belong to the faction of their landholders. Immigrants from a village where people belong to the other faction generally attach themselves to the faction of the people of their new abode, but they are not compelled to do so, and this freedom seems to have led to *bhojes* being divided between the two factions. Besides this division, there are smaller parties in every clan, but they are not established factions. They rise and sink as their founders or leaders rise and sink.

Exchange of *pagris.*

Men exchange *pagrís* or *topís* and women the hood or handkerchief which is tied round the head, and this exchange makes them brothers and sisters as the case may be. Besides this there are several other methods of forming relationship. At Hardwár or any other sacred bathing place people exchange handfuls of sacred water and thus become kin. Both parties enter the water and each gives the other a handful of it to drink. Hardwár and the Rainká Lake are the most popular places for this ceremony. A woman can in like manner make a brother on an auspicious day. She paints his forehead with saffron and presents him with some cash together with a cocoanut and something sweet, such as *gur* or *shakar*. The man returns the cash to her with a suit of new clothes. Some people give a feast to Brahmans and their relations and friends. The connection thus established is regarded as a real blood tie, and the descendants of the parties cannot inter-marry. A *dharam* brother cannot, without disgrace, form an illicit connection with his *dharam* sister.

Oaths.

There are several ways of taking an oath. The most important are to drink the water of Rainká Lake, to go to a temple and have the idol bathed by the priest and drink this water together with rice offered on the image, to swear by taking a vessel full of Ganges water in one's hand, or to take an oath in the name of a god or a cow, or to say " May I eat beef if I lie." Sometimes a man vows that if he speaks false, the god may kill his son or otherwise visit him with his wrath within a definite time. If he gets into trouble within the fixed period, he is proved a liar and must give a feast to the Pancháyat and a

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sacrifice to the God. Besides he will have to make amends to his opponent. During this fixed period the opposing parties cannot eat or live together. If there is anything in dispute, the winning party receives it and in other cases the winner is supposed to get a present.

Thal.

Thál is the oath of the local god or Màhárájá. It is used to bind a person to do, or to restrain a person from doing, a certain act. The *Thál* oath is held in awe, and disregard of it leads to certain calamity. One who broke the oath of the Maharaja had to pay one rupee four annas into the treasury, but if the "*Thal*" be of a "*deota*" (godling) only, the sacrifice of a goat sufficed. The taking of this oath is expressed by the phrase "*deota lagána*" or "appointment of a God." But the above oath is now practically ceased.

Deota lagana.

When two or more parties quarrel and wish to become enemies they call a *deota* to witness it and from this time they cannot eat, drink or smoke together. Reconciliation is effected only by paying a penalty to the *deota*.

The abandonment of property.

When a man falls ill the Bhát or *deota* whose aid is invoked often declares that his house, field, or other property is spell-bound or possessed of demons and in fear of them it is abandoned. No rite is observed at this time, but when the property is again taken possession of, a penalty is paid to the *deota* or demon, and a goat is sacrificed to propitiate the demon.

A man will invoke the curse of a god upon his enemy's land or house. Similarly, a jealous husband effectively protects himself by putting his wife under the care of a God.

Agricultural superstitions.

Many are the superstitions attaching to husbandry. An auspicious moment must be chosen for beginning to plough for a crop in the rabi. This is the case with the kharíf also in Tahsíl Pachhád. In Rainká Tahsíl once in a year, in Bhádon, an auspicious day is chosen for beginning to plough; a Tuesday or a Wednesday is selected and a handful of flour given to a *mandar* or a Brahman. Sowing must be begun on a Tuesday under an auspicious phase of the moon (*nakshatra*). In the case of a *bijandri*[1] the field is not harvested by the cultivator, but is given to the local Bhát to cut and take the produce.

In Rainka the sacrifice of a he-goat is said to ensure a bumper crop.

If two cobs grow on one ear of maize or if a snake is killed by the plough or an *ugal* (spring of water) appears in the field, a he-goat must be sacrificed and its head and feet buried in the *ugal*.

[1] *Bijandri* (= "not growing"), *i.e.*, failure of a portion of the crop on a field.

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RELIGION.

First fruits

Grain may not be used until one *ser* of it has been given to a Brahman and one to the astrologer. In the Sain and Pachhád *íláqas* of Tahsíl Pachhád it is offered to the *deota*.

In Tahsíl Rainká before grain is removed from the thrashing floor 1¼ *sers* of it are sent to the local shrine. At the time of separating the grain from the ear one's back must be turned to the unlucky direction for the day (*disa-sul* and *jogni*) and all present keep silence. Green grass and cowdung are placed on the wooden post in the centre of the thrashing ground. A Brahman is feasted with food prepared from the new grain before other people touch it.

When grain is carried home from the thrashing ground the carrier must not face the unlucky direction.

In Pachhád and nearly all over the country it is considered auspicious if the *sankránt*, or first day, of Baisákh be fine, and that of Asár be rainless. On the first day of Sawan heavy rain should fall. In Magsar there should be rain, but no snow, though snowfall on the hills is welcome then. In Chet rain is wanted in the high hills, but cloudy weather nowhere. Baisákh must be fine. In Jeth rain is not wanted. The *sankránt* of Asár must be fine. Sáwan and Bhádon require heavy rain. The *sankránt* of Asauj should have rain. Katik must be fair. Rain in this month means scarcity. It should rain in Magsar, but be fine in Posh. Rain and snow must continue through Mágh and Phágan. In Tahsíl Rainká when grain is taken out of the store for the first time green grass and cowdung are placed by the store. This day must be either a Thursday or a Saturday.

The worship of land.

On the Krishen-Chaudas or 14th of the dark half of the lunar month of Bhádon the land is worshipped. The earth of seven *tibbas* or hillocks, the water of seven springs, and earth from every field of the worshipper is mixed together and *mantras* are recited over the mixture. Then a little of this mixture is buried in every field possessed.

Cattle.

In Sain and Pachhád and even in Náhan Tahsil in the month of Katik cattle are decorated with flowers, whitewash and red colours. This is a Brahmanical custom and is not peculiar to Sirmur. Trans-Giri cattle are neither sold nor purchased on a Thursday or a Sunday, nor during certain phases of the moon (*panchak* or *mul*).

When a house is occupied for the first time a cow is tied in one corner and a pitcher of water placed in another.

Christian missions.

With the advent of education and enlightenment the above beliefs and superstitions are, however, loosing their hold on the people. In 1895, the American Presbyterian Mission of Ludhiana took up mission work in the State, but the work was carried on by Indian evangelists only, American Missionaries from Ambala making occasional visits

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RELIGION.

Christian mission.

to inspect the work of the Indian missionary at Nahan. The work at Nahan formed a portion of the Home Mission field occupied by the Presbytery of Ludhiana and managed by a Board of Control composed of both Indian and American ministers. In 1902, however, the station was made over to the Scandinavian Alliance Mission Society, which sent out two European Missionaries to Sirmoor. They settled down in Nahan but did not stay long and in 1911 the Newzealand Presbyterian Mission took over the management. One Indian missionary with one lady missionary is stationed at Nahan. The work is inspected by European Missionaries from time to time coming from Jagadhari.

SECTION G.—TRIBES, CASTES AND LEADING FAMILIES.

CHAP. I. G.

TRIBES, CASTES AND LEADING FAMILIES.

Foreign castes.

The Jats, Sainis, Labanas, Banjaras, Bahtis and Gujars are all immigrant castes which have settled in and colonised the Kiarda Dun. Most of them are Sikhs. The Bahtis are an industrious community, and the Gujars, immigrants from Jammu, are stalwart and turbulent cow-herds who winter in the Dun, and drive their buffaloes to the higher hills in the hot weather.

One minor caste meriting notice is the Bhandela, known as *sikligar* or Marwari in the plains. They appear to have come from Marwar in the Mughal times, and retain their peculiar speech and intonation. They also are Sikhs by religion, and by occupation are dealers in swords and knives but generally a large number depend on the sale of wood which they cut from the neighbouring forests and sell as fuel in the Bazar. They are seen carrying very heavy loads of wood up hill and are noted for their weight carrying capacity.

Rajputs.

The Rajputs are numerically few, mustering 3,667 Hindus, 1 Sikh and 826 Muhammadans in 1931, and it is noteworthy that the Sikhs among them are not 'Singhs' and have not taken the *pahul*. Their *gots*, 54 in number, include Chauhan, Atri, Pandir, Panwar, Tunwar, *Kashyap* and Taoni, with a few Kachwaha. The Rajputs are chiefly found cis-Giri. They marry within the *got*, but not in the same branch of it. Rajput families are of two classes—ruling and non-ruling ; the former being sub-divided into legitimate and non-legitimate branches while the latter are sub-divided into Mians and those who are not so called. Rajputs of the ruling family are called Kanwar or Bhao, but owing to their numbers these titles now command little respect. The sub-divisions of the Rajput families arise out of the typical Rajput custom of giving one or more slave-girls (*khwas*) in marriage with the bride. With these a part of the marriage rites are performed, and their sons, though legitimate in a sense, cannot inherit, but receive maintenance. Such sons are also called Kanwars, and intermarry as a class. Some of them have sunk to Kanet status. Mian is not so exalted a designation as it is in the Kangra District. The Rajputs of Sirmur follow rather the customs of Rajputana than those of Kangra and have less scruple about ploughing. While preferring to marry their daughters into a class higher than their own, they do not doom them to remain unwed, if no such alliance offers. In other respects they are as punctilious as the Rajputs of the Kangra hills.

Kanets.

Only pure and Khas Kanets are found in Sirmur, the latter generally trans-Giri. Each group claims superiority, but the former are the more civilised. Intermarriage between these groups is unusual. The *Sharai* (or followers of the Muhammadan law) form a sub-division of the Khas Kanets. They are descended from an ancestor who, being hardpressed, submitted and acknowledged himself to be a *Koli*

of his oppressors. The Khas Kanets of Shillai, Badnaur, Ankot and Jadaur will not give their daughters in marriage to Sharai Kanets. The Nahan Kanets prefer to marry their daughters in a higher family, if they can. They wear the sacred thread (*janu*), imitate Rajput customs and stand higher, socially, than the other Kanets. Kanets are generally agriculturists and owners of land. A Kanet by marrying a Brahmani remains a Kanet, but if he marry a low-caste woman he is out-casted. Some Kanet families, by performing the duties of priests, have acquired the sect name of *Dewa* or *Negi*. A *Dewa* will generally marry in a *Dewa* and a *Negi* in a *Negi* family.

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Kanets, both simple and Khas, are divided into *khels* or clans within which they do not marry. These *khels* are named either after a village or an ancestor. Besides these clans the Kanets have *gots*, such as Chauhan, Panwar, etc., which are also Rajput clans. Generally they intermarry within the *got*, but the more civilized Kanets of Nahan and Sain do not marry in their own *got*. Thus a Chauhan Kanet of Nahan will not marry a Chauhan Kanetni. One of the most important *khels* is Jaitki, so called after the village of Jaitak. The ancestor of this *khel* was a Khatri of Samana, who took a Kanetni wife and thus became a Kanet.

A Kanet may marry two sisters. Trans-Giri a Kanet may marry his mother's brother's daughter, and even his father's sister's daughter. But the more civilized do not allow this. Occasionally too a wife's niece is married.

A Kanet may not marry an aunt, a son's wife, a nephew's wife. Generally Kanets marry Kanet women, but in Karli a Kanet may ordinarily marry even a Bhat wife. The principle is that a Kanet may marry, or cohabit with, a woman of the higher caste, but if he does so with one of a lower class, he is out-casted. Similarly a Kanetni may cohabit with a Brahman without being out-casted, but if she does so with a low-caste man, she will be out-casted. A Brahman by cohabiting with a Kanetni remains a Brahman, but if he marries a Kanetni his children become Kanets.

Brahmans.

The Brahmans, mostly *adh*-Gaurs, are confined to the townships or villages inhabited by immigrants from the plains. The Gaurs have two divisions, pure Gaurs and *gattas*, the latter of illegitimate descent. These are said not to intermarry. The *adh*-Gaurs are further divided into *chitti* and *kali kanthiwalas*, who do not intermarry. The latter do not take food or drink from the hands of a woman who has reached puberty.

The highest section among the trans-Giri Brahmans is the Pabuch. They do not intermarry with Bhats, and may eat food cooked by Bhat girls, but not if cooked by another Pabuch. Similarly a Pabuch may not eat food cooked by a girl of his own group when she has been married to a Bhat. The Pabuch refrain from killing any animal and abstain from eating flesh.

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TRIBES, CASTES AND LEADING FAMILIES.

Bhats.

There appears but little doubt that the Bhats are by origin Brahmans[1]. They were by occupation genealogists, and adopted *karewa*, whereby they lost status. Many are now cultivators, and, trans-Giri, intermarry with Kanets. In all other respects the Bhats of Nahan retain Brahman customs, but in the interior they have adopted those of the Kanets. Trans-Giri, their numbers are double those cis-Giri.

Relative social position of castes.

Trans-Giri the Rajputs, Kanets and Bhats can smoke together, take water from, and eat *kachi* and *pakki roti* at, each others hands. They can drink fresh water brought by a Koli in a metal vessel, and can prepare their food in the house of a Lohar, Bajgi or Koli when it has been plastered with cow-dung. The order of precedence of castes is : Bhat, Deva, Dethi, Kanet, Lohar, Badi, Bajgi, Koli, Chanal and Dumra.

A Lohar does not eat at the hands of a Badi or Bajgi. Cis-Giri, Kanets and Bhats will not even drink water touched by a Koli. No caste except Rajputs, Bhats and Kanets can enter a temple. A Koli or other low-caste man should not let his shadow fall upon a high caste person.

Leading Families.

The following is a short account of the most notable men in the State :—

Kunvar Ran Bijai Singh is the son of the late Lieutenant-Colonel Bir Bikram Singh, brother of Raja Sir Surendra Bikram Parkash. He is a Tazimi Jagirdar and holds proprietary rights in a few villages. He has no male issue but has two daughters.

Kunvar Randip Singh is the son and successor of the late Sardar Surat Singh and grandson of Raja Raghbir Prakash. He is a Tazimi Jagirdar and enjoys 2nd class magisterial powers in his Jagir at Narag, 40 miles from Nahan.

Kanvar Ranzor Singh is the grandson of Raja Fateh Parkash. He has large estates both in and out of Sirmoor. He is a Tazimi Sardar and enjoys the powers of a 2nd Class Magistrate, Munsif and Assistant Collector in his Jagir villages which are, however, kept in abeyance on account of his being a Judge of the High Court (Ijlas-i-Khas). He has a son named Jagat Bahadur Singh, aged 14 years.

Kunvar Birendra Singh is the Surtera son of Maharaja Amar Parkash. He is a minor and is receiving education.

Kunvar Rom Harshan Singh is the Surtera son of Raja Surendra Bikram Parkash and holds the post of Comptroller Household.

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[1]Of their 59 *gots*, Bhardwaj and Sahal are numerically the strongest, Panwar, Chauhan, Itr; are also Bhat *gots*, pointing to an admixture of Rajput or Kanet blood.

There is a Bhat sub-division in the higher hills called Deti, but the rest of the Bhats do not intermarry with them, and they are inferior to the other sub-divisions. Devas are priests of temples and may be either Kanets or Bhats.

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TRIBES, CASTES AND LEADING FAMILIES.

leading families.

Lieutenant Kanwar Brij Mohan Singh and Kanwar Shiv Raj Singh are the sons of Kanwar Devi Singh a Surtera son of Raja Raghbir Parkash. The former served as an A. D. C. to His Highness the late Maharaja Amar Parkash, while the latter holds the responsible appointment of Naib-Dewan in Baroda State. The family holds a small Jagir and proprietary rights in certain villages.

Other persons of note not related to the rulers family are the Mahants of the Jagan Nath Temple and Kali Asthan.

Raja Karam Parkash made his capital in Nahan at the suggestion of the Mahant of Shri Jagan Nath Temple named Banwari Dass who was an ascetic of well-known fame. Mahant Paras Ram Dass the 7th in descent from Mahant Banwari Dass died only recently and one of his disciples Mahant Jai Ram Dass is managing the properties and Jagir attached to this temple.

The Mahant of the Kali Asthan, Bawa Moti Nath enjoys the distinction of Raj Guru and is much respected.

SECTION H.—SOCIAL LIFE.

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SOCIAL LIFE.
Ages. *Table 10 of Part B.*

The figures for age, sex and civil condition are given in detail in Table 10 of Part B. The following statement shows the age distribution of 10,000 persons of both sexes :—

Age period.	Males.	Females.	Persons.
Infants under 5	630	617	1,247
5 and under 10	601	521	1,122
10 and under 15	585	476	1,061
15 and under 20	508	427	935
20 and under 40	1,927	1,524	3,451
40 and under 60	996	675	1,671
60 and over	299	214	513

Birth customs.

The *matri havan* or worship of the family *deota* is observed in the 7th or 9th month of pregnancy to avert miscarriage, by Gujars, Jats and other immigrant tribes, but the hill tribes have no such ceremonies. In Rainka the husband refrains from killing any animal with his own hand during his wife's pregnancy, but he may eat meat.

Trans-Giri the mother is attended at birth by her husband, a midwife only being called in in difficult cases, and she herself buries the *placenta*. Rich people usually retain low caste women for general service on such occasions. *Gurani* (coarse sugar boiled in water) is prepared for the mother by her husband, and *ajwain* is also given her. The people of Kangra and the adjoining country give *sur*, their national drink, to the mothers; in some cases meat is also given. On the sixth and again on the eleventh day, she plasters the whole house and is then purified, *havan* being performed, and branches of *paja padam* and *bhikon* trees being burnt. Only occasionally are Brahmans fed or a *dham* (feast) given or a *jag* held. At the birth of a boy *dhakis* play music, the fee for which service is one rupee. The period of impurity lasts only eleven days, for which period the mother uses a separate *huqqa* and eating utensils. The *chhut* or impurity affects only her household, not other relatives. A *pujari* (priest), however, does not eat anything at their hands for a month, and if a birth occurs in his own house, he does not worship the god for eleven days.

A Brahman casts the child's horoscope on the seventh, ninth, eleventh, or at the latest on the twentieth day after its birth. His

1A *jag* or *jaga* (from *jagna*) is the celebration of religious rites through a whole night.

fee is one rupee. The child is named when six days, one, three or five months old, on an odd day of the month, and after it has been taken out of the house for the first time. CHAP. I. H. SOCIAL LIFE. Ages.

In Tahsil Rainka and in the trans-Giri parts of Pachhad and Paunta the name is proclaimed aloud by a Brahman or a relative. Sometimes walnuts, or *til-chawali* (oil-seeds and rice mixed with coarse sugar) are given to the people assembled on this occasion.

When a boy is taken out of the house for the first time the people of Nahan Tahsil put a piece of silver in his hands and make him touch the earth. The *dasuthan* or purification ceremony is the most important of the birth customs.

Much superstition attaches to the navel cord among the hill people. *Nalwa chhedan* or cutting of the navel string.

In Rainka Tahsil, in the higher hills of Paunta and in those parts of Pachhad where the people do not usually employ a midwife, the mother cuts the child's *nalwa*. In other parts of the country the midwife cuts it. In Nahan and amongst those who follow the customs of the plains the part of the *nalwa* is buried in a secure place, while the trans-Giri people keep it safely. It is generally cut on a piece of silver. The hillmen preserve it carefully to avoid its falling it into the hands of a magician or ill-disposed person. Trans-Giri it is believed that its preservation makes the child brave and successful. Both cis and trans-Giri some people put a small portion of it in a silver case and tie it round the child's neck before it is brought out of the house. It is also believed in the higher hills that the loss of the *nalwa* is fatal to long life and prosperity. The cloth in which the child was wrapped for the first time is also preserved. In Nahan Tahsil a mother shows it to her children at their marriage and thus reminds them of their obligation to her.

Trans-Giri the midwife is a Chanál or a Koli by caste. Elsewhere women of the weaving, cotton-cleaning, Bhandela and even Bhat castes officiate. Only in Nahan town are skilled midwives found. The lady doctor at the female hospital there teaches the work practically. Midwives.

The duties of a midwife differ according to the status of the family. In good families she is not allowed to go out of the house for the first eleven days and is in constant attendance on the mother. On no account is she allowed to serve two patients at once. In other families she is only present at the accouchement, and pays occasional visits after it. Her wages are not fixed, but depend chiefly on the means of the family. They are never less than a rupee with a little grain and *gur*, or coarse sugar, but at the birth of a girl poor people give no money. In rich houses a midwife gets a reward for every service. At the birth of a son she receives a gold or silver ornament

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Midwive.

or one or more coins according to the father's means. Again, when she cuts the *nalwa* she gets some gold or silver coins; similar gifts are put in the water in which the mother takes her bath, and this is repeated two or three times. When dismissed she gets gifts of clothes, ornaments and cash, and she claims as a right the clothes and bedding used by the mother during her confinement.

Wet-nurses.

In the Dharthi *ilaqa* of Tahsil Nahan women with large families act as wet-nurses. They take the child to their own home, few going to the child's house. People of the adjoining districts, Ambala, Saharanpur, Karnal, and of Patiala and Kalsia States are their chief customers. A wet-nurse gets a cow or its value, clothes and a little cash at the beginning of her service and monthly wages averaging Rs. 5 per month. She is also given clothing for herself and the child, with bedding. When the child is taken from her at the age of four or five she gets a substantial gift of ornaments, clothes and cash, and she is treated on subsequent social occasions in the family as the child's half mother. Wet-nurses of the Dharthi are generally Kanets.

Choice of a name.

Trans-Giri the father selects a name for the child. Some children are named after the family god or the god, goddess or saint who is supposed to have caused its birth. One whose elder brothers have died in infancy is given an opprobrious name.

Dasuthan.

On the tenth day after the birth ten Brahmans are feasted. Trans-Giri only three Brahmans are fed on the third day. The mother's relations send clothes and ornaments for the child Cis-Giri the father sends some *gur* with the news of a son's birth to his wife's people and on the Dasuthan day they send silver bangles (*karas*) and clothes for the child. Other relatives and friends also send clothes and bangles. Rich people also feast relatives and friends on this day.

Sex. *Table 16 of Part B.*

The number of males in every 1,000 of both sexes is shown below :—

Census of		In villages.	In towns.	In the State.
All religions ..	1911 ..	548	570	549
	1921 ..	547	576	548
	1931 ..	553	587	555
Census of 1931	Hindus ..	552	586	554
	Sikhs ..	542	562	562
	Muhammadans ..	538	585	561

Year of life.	All religions.
Under 5 years	9,796

The marginal table shows the number of females to every 10,000 males under five years of age in the census of 1931.

Marriage.

At Nahan, and in the Dun, both Hindus and Muhammadans follow the customs of the plains, but the ceremonies in the hills and trans-Giri tracts merit some description. Trans-Giri early marriage is the rule, and children who cannot walk are wedded. In most parts betrothal is arranged before the age of one, but no evils result from this practice, as the girl can dissolve the contract at any time by paying compensation. If, when she comes of age, she dislikes her husband, she returns home, arranges a marriage with some one else, pays *rit* to her first husband, and goes to live with the new one. Her first husband cannot refuse to accept the *rit,* though he may haggle over the amount. Women can thus change their husbands when, and as often as, they choose, and this liberty is not considered an evil. The payment of *rit* is essential, and no second marriage is valid unless and until the first has been dissolved by its payment. It is unlawful to accept payment from a widow, as she is at liberty to remarry without paying it. The same customs prevail in Sain and Dharthi. The amount of *rtt* has increased considerably but it is more in the Trans-Giri part than in the Cis-Giri.

Betrothal.

A regular betrothal is effected thus :—The bridegroom's people send a seer of *ghi* and a lump of sugar to the bride's relatives. If they accept them, the betrothal is complete. Some people also send clothes, myrtle, *mauli* (red, yellow, and white coloured thread) and even cash. Cis-Giri the age of betrothal varies from five to fifteen, but Rajputs effect betrothal and marry between fifteen and twenty, both ceremonies being performed almost simultaneously. The Jammuwal Gujars favour early marriages, as do the Brahmans, Banias and similar castes in and around Nahan. Trans-Giri, and to some extent cis-Giri, it is customary to sell daughters, only Rajputs avoiding the practice. Brahmans and Banias as well as Kolis and other artizan and trading castes have no objection to it. Well-to-do people, however, avoid it. Thus *pun* marriage, in which the bride's parents receive nothing from the bridegeroom, are confined to the upper classes, but the mass of the Kanets and Bhats consider themselves entitled to some compensation for bringing up a daughter. A betrothal is usually cancelled if one of the parties to it becomes insane or is attacked by leprosy or some other incurable disorder. Though it is considered most improper to wantonly cancel a betrothal, the discovery of any physical defect in one of the parties is held to justify it.

SOCIAL LIFE. Dowry.

Betrothal

Trans-Giri the dowry given to the bride is very small. Even rich people do not give more than thirty or forty rupees worth of articles of all sorts, such as jewellery, clothes and some utensils. Cattle and household furniture are not given. In the cis-Giri hill tracts the dowry is small. On betrothal clothes, utensils, beds, and other household requisites are given, cattle being given at the *phernu ghirnu* (or *muklawa*) when the bride goes to her husband. The idea in giving a small dowry is that on dissolution of the marriage when the husband has to refund the dowry difficulties may not arise.

Neodhari are presents made by guests to their host. Among the rural population of the hills these consist of one or more rupees, a little flour and *ghi*, and a he-goat.

Forms of marriage.

Of the eight distinct forms of marriage recognised by the Hindu Law, the *asura* or marriage by purchase is the one peculiarly distinctive of the indigenous people in Sirmur. Whether this form was of Aryan origin or whether it was handed down from the older population, it marks a stage in advance of the system of marriage by capture, but it differs fundamentally from the orthodox Hindu theory of marriage as a sacrament, in that it regards it as a civil contract terminable by the mutual consent of both parties, and the Hindu idea that the wife is one-half of her husband's body is hardly existent in this State, except amongst the Rajputs and other castes which follow the customs of the plains. At a virgin's wedding religious rites are performed, but they are not essential in a widow's remarriage or in that of a woman purchased from a former husband. In most cases the only ceremonies observed in practice are the fixing of an auspicious day, [1]the putting on of the nose-ring by the priest who officiates for the bride's family, a feast to friends and relations, and the lighting of a sacrificial fire by the village priest, whose knowledge of the Shastras is limited. Both in the Sain *ilaqa* and trans-Giri, if a man and a woman cannot be married owing to some astrological obstacles, the marriage rites are performed with a brother of the real bridegroom, but he has no claim on the wife whom he has formally married.

Among some of the Kanets, Bhats, Kolis, etc., and generally trans-Giri, marriage is not performed in the orthodox manner (*phera*) by circling round the sacred fire, but the *jhajra* form is used or the simple rite of putting the nose-ring[2] into the bride's nose is resorted to.

[1]In the Sain *ilaqa* there is a special custom in regard to the fixing of the wedding-day. Each party deputes a number of male relatives and friends, accompanied by the family Brahman, to choose a day, and they usually meet in the bride's parent's house. If they agree on a day, Rs. 2 and five seers of grain are given to the bride on the bridegroom's behalf, and then the whole party goes to a place on the road by which the *barat* is expected to enter the village. Here a straight line intersected by thirteen cross line is drawn. This is called *kar dharma* (*kar* — line), and each cross-line represents a misfortune, the idea being that even if thirteen calamities befall the contracting parties they will celebrate the wedding. The number of persons in the *barat* and even the sum to be paid to the bride's people is also settled and sometimes paid at this spot. After this none of the bridegroom's party may enter the bride's village, and the bridegroom may eat no salt until after the wedding.

[2]*Nath lagana* or wearing of the nose-ring ceremony is essential both for a *jhajra* and a re-marriage.

Sometimes in *rit* marriage even this ceremony is dispensed with. *Jhajra* marriage is thus solemnized :—After the betrothal, the bridegroom's father, or in his absence some near relation, goes to the bride's house, with two or three friends, taking with him a *nath*, some dresses and as many ornaments as he chooses to give. The *pandit* recites *mantras* at an auspicious time and the women sing wedding songs. Then the *pandit* places the *nath* in the bride's nose, *gur* or *shakar* is distributed among those present, and then the bride, wearing a red dress, follows the visitors to her husband's home, followed by a relative or two. At an auspicious moment she enters the house. In it has been placed a pitcher of water and on its walls quaint figures are painted, with an earthen lamp put near them. In front of these the bride and bridegroom are seated. Incense is then burnt, and *gur* given to the bridegroom. This he places in the bride's hand and she eats it. She then gives him *gur* which he eats in the same way. This completes the marriage. This ceremony is called *girasni*. Two or three days after it, the bride's father comes to the husband's house, with a number of friends and relations, sometimes as many as three hundred or four hundred. These have all to be entertained first with sweets, then with meat, but if the bride's father has accepted compensation for bringing her up, no such entertainment is given. *Jhajra* is not prevalent in the Sain and Dharthi *ilaqas* in which marriage is by *phera*. The bridegroom, with his wedding party, goes to the bride's house where they are feasted by her people. Among Kanets and Bhats, the bridegroom goes in a *palki*, and the bride is brought to his house in a *doli*. Kolis and others go on foot or on horseback, and are not allowed to have a *naqara* (or kettledrum) beaten. Trans-Giri the use of a *palki* or *doli* is considered ill-omened, as only the dead are so carried. In the Dharthi and other *ilaqas* the bride only remains one night in her husband's house, and is then taken home by him and her near relations. Then they are invited to eat four times, after which they return to the bridegroom's house. This custom is called *ghernon phernon*. Cattle are given to the bride on this occasion, the dowry given at marriage consisting of utensils, ornaments, and clothes.

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Polygamy.

Polygamy is common both cis and trans-Giri. A second wife is taken very often, and sometimes a man has as many as four. The main object is to obtain the women's help in cultivation as they do much field-work, besides bringing home grass and fuel. In the Dharthi tract a second wife is often taken, because she can become a source of income by wet-nursing. Other motives also promote polygamy, and a childless man or one who has only girl children will often marry more than one wife. Indeed a sonless wife will often insist on her husband's taking a second wife. At the wedding the second wife is made to sit in one corner of the room, the first wife sitting in the opposite corner, while a woman with a lighted lamp in her hand stands by

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Polygamy.

each of them. Then the family Brahman or an elderly woman stands in the middle of the room and the co-wives, advancing slowly from their respective corners, approach the person in the middle of the room, and he or she joins their hands and they give each other a rupee. The lamps are lighted to prevent the shadow of the one falling on the other. This custom is common in the hills on both sides of the Giri.

Bartering away a wife is an ordinary incident of life in the hills, and the full payment of a sum of money to the husband, or to some one else on his behalf, is sufficient to dissolve a marriage and the woman's subsequent re-marriage holds good both legally and socially, and it has always been held valid for the purposes of a prosecution under section 497 or 498 of the Indian Penal Code and in a suit for the recovery of a wife. Such a marriage is called *rit* (*lit.* 'custom'), and there are only two essentials for its validity, (*i*) the husband's consent to the wife's release, and (*ii*) the payment to him of consideration. This is usually paid, according to the agreement arrived at, to the woman's father, brother or other near male relative, who then arranges with the husband for the dissolution of the marriage. As soon as the husband has received the sum agreed upon the woman is free to live with her new partner.

It has been judicially decided by the Ijlas-i-Khas that the husband's consent is essential to the dissolution of a marriage. The facts were these:—"One Vir Singh, a carpenter, in which caste marriage by purchase prevails, sued his wife Mussammat Gurdevi and others for the restitution of conjugal rights. It was alleged that the wife had left her husband and was living with her parents with the intention of paying consideration to the plaintiff and dissolving the marriage without his consent. It was argued that according to the custom of the country a wife of her own accord and without the consent of her husband is competent to pay off the consideration (for dissolution of marriage) after removing to her parents' house, but it was held that it did not appear from the provisions of the Riwaj-i-Am that a woman without the concurrence of her husband can finally conclude the negotiation for the payment of consideration. Even if this proposition is accepted for the sake of argument, yet such a custom is opposed to morality and not in accordance with the doctrine of any religion. There is no provision in the Hindu scriptures enjoining so much liberty to a woman."[1]

Effect of non-payment of consideration.

The effect of non-payment of consideration to the husband was discussed and decided in the case of Dhania *v.* Matia. In that case plaintiff Matia alleged that Mussammat Jaino was his lawfully married wife and that the defendant, Dhania, had enticed her away without paying *rit* and kept her under his protection as his wife. There

[1]Civil Appeal No. 11 of 1958 Sambat, Ijlasi-Khas, dated 13th Asar, 1959 Sambat.

were two children of this cohabitation. The defendant Dhania replied that he had paid Rs. 140 to the relations of Mussammat Jaino, but the plaintiff denied this allegation. The parties were Rajputs, of a caste which adheres to the customary marriage by purchase. It was found as a fact that the sum of Rs. 140 had not been received by the husband, nor was he a consenting party to the dissolution of the marriage, although Mussammat Jaino had been living apart from him for many years. The District Judge gave a decree in favour of the plaintiff, holding that the payment of *rit* to the plaintiff was not proved. The defendant Dhania appealed to the *Ijlas-i-Khas* against this decree, and it was held by the court that the question for decision was whether the plaintiff Matia had received this consideration for the dissolution of marriage.

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Effect of non-payment of consideration.

There have been many other cases Civil and Criminal in which the above principle has been upheld.

There has been a steady rise in the rit money so that zamindars of poor means are feeling its pinch. As a measure of discouragement of the *rit* system, a duty of 15 per cent. on the *rit* money is charged. The income does not go to the coffers of the state but is treated as District Board income and spent on works of public utility.

If a woman is pregnant at the time of the dissolution of the marriage, the child goes to the first husband unless he waives his claim to it, in which case the new husband is deemed to be the father of the child. But when a claim to a child in the womb is waived its value is taken into consideration in fixing the amount of the *rit* money. The children already born are taken by their father.

Polyandry

Polyandry is practised commonly in the Trans-Giri tract and also partly in the adjoining Cis-Giri tract of the Rainka, Pachhad and the Paonta Tahsils. One wife is jointly married to two or more brothers, the division of conjugal rights being made by a private understanding. Being son of more fathers than one is the boast of Trans-Giri hill man. Usually the eldest brother is owned as father by the offspring but the children may chose the father with whom they wish to live. When a partition is effected the children generally go to the brother to whom their mother is allotted.

Primitive as the system is, there can be no doubt that any attempted reform would be strenuously opposed by the people. The natural result of the system is a considerable laxity in morals, there being a good deal of freedom before marriage, while married women often elope in anticipation of its dissolution.

A polyandrous family is more prolific than a polygamic one. This is, of course, a strange phenomenon which is conspicuously noticed in the Kangra portion of the Trans-Giri.

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Ex-communication.

If a person marries one of lower caste he is expelled from his caste for ever, but if he merely cohabits with one of lower caste, or smokes or eats with or at the hands of such a person, he is excused. If the act is unintentional, re-entrance into the caste is easy, but if intentional, it is expensive and troublesome. When an accusation of this kind is brought against a person, a *panchayat* is convened and holds an enquiry. If the allegation is proved, the accused is made an outcast, but if it is disproved, the complainant is made to pay a *dand* or fine. Not only is the condemned man out-casted, but those who eat, drink or smoke with him are also considered outcasts. If an out-cast desires to re-enter his caste, he again convenes the *panchayat* and craves forgiveness. If his fault was unintentional, he is made to give a dinner to the *baradari* and to feast Brahmans: sometimes he is also sent to bathe in the Ganges. But if the offence was intentional, he must perform *paraschit*, go to the Ganges and give a big feast to Brahmans and the *baradri*. In either case a he-goat is sacrificed. Trans-Giri, this latter *panchayat* usually consists of the members of at least four *khels*. In Nahan and Cis-Giri more orthodox measures are taken to re-admit an outcast.

Inheritance.

If a man marries a woman of lower caste, he sinks to that caste[1] and both trans-and cis-Giri his descendants cannot inherit as collaterals from a member of the family who has died childless. Though this custom has not yet been upheld in a court of law after full enquiry, it is alleged that such a man is debarred from all inheritance, but he may keep ancestral property which has already come into his possession. The present custom does not deprive him of his property, but trans-Giri his descendants are alleged to receive no share in it.

Inheritance.

Trans-Giri, sons inherit on equal terms without regard to the status of the mother or how she was married, but the eldest son receives an extra share called *jithong*, and the youngest one called *kanchhong*, the intermediate sons receiving no extra shares. The *kanchhong* consists of an extra share of the dwelling house and the *jithong* of an extra and selected field. But in the Pachhad *ilaqa* of Tahsil Pachhad the eldest brother receives a *jithong* of four *pathas* of land (equal to $1\frac{1}{2}$ *bighas kachcha*), and the youngest receives Rs. 8 in cash, or a few utensils.

In a family which practises polyandry a brother inherits from a brother so long as partition is not made. The principle is that in a joint family sons do not become fatherless when a reduction occurs in the number of fathers. The connection of son and father still survives and the children have a claim to the inheritance of the surviving father. It is only at the time of partition that the ordinary Hindu Law is applied. The object is to avoid disintegration of family soli-

[1]Thus a Kanet by marrying a Koli becomes a Koli, a Bhat becomes a Kanet by marrying a Kanet, and so on.

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darity which is essential for the successful pursuit of husbandry in the peculiar circumstances of the country. Sons by a woman who is kept as a wife, but for whom no rit has been paid, or with whom no formal ceremony has been gone through, generally inherit their father's property. This custom has been contested, but is generally accepted. A woman of lower caste kept as a wife or a woman of whatsoever caste openly kept as a concubine (*khwas*) is not a lawful wife and her sons do not inherit.

Widow's right.

A childless widow has a life interest in her husband's estate which she cannot alienate without lawful necessity. This is the general custom of Sirmur. A widow may make an adoption with the consent of her collaterals. She cannot make a gift of the immovable property. On re-marriage a widow loses her life interest in her deceased husband's property.

Daughters.

Daughters are not heirs, but if there is no collateral within the seventh generation, then a daughter's son, or, in his absence, a sister's son inherits. Both trans-Giri and in the hill tract of the cis-Giri a father or a brother can give a part of landed property to a daughter or a sister in charity. But there should be a written deed of gift.

Polyandry Succession.

On a partition brothers are divided if possible into equal groups and the wives are also equally divided, but where the wives or brothers are an odd number those who take the wife or wives pay the marriage expenses of the one who does not get a wife. Other property is divided according to the brother's shares, *i.e.*, equally in a family which does not follow the *jithong* custom, or, in a family which does follow that custom, unequally, according to that custom.

Adoption.

A childless man can adopt a boy of his own family or caste, but he cannot make a gift of his estate to any one in preference to his collaterals. A gift of a portion of the immovable property in charity is allowed.

The custom of *chundawand* (*per stripes*) does not prevail here. The *pagwand* (*per capita*) is the prevailing custom. Grandsons inherit their father's property. Daughters cannot inherit, but trans-Giri a father can give a share of his property to his daughter for his lifetime only.

Daughters, however, receive equal shares in the absence of any male heir or collateral.

Occupations.

Of the total population of the State 73 per cent. are dependent on agriculture. Cis-Giri the women immigrants from the plains do not work hard, though they attend to household work, grind corn, make clothes and occasionally spin. They also take meals for men to fields. Trans-Giri people are up before sunrise, and the men go straight to their fields or the forest. If sowing, weeding or harvesting,

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they work all day in the fields where food is brought to them, but if work is slack, they return home for the mid-day meal. Besides field work the men have to cut and carry home fuel and grass. Grazing is usually entrusted to boys or girls.

Occupation, daily life and distribution of time.

In the evening they rub the body with ghee or oil, take a hot bath and a meal, and settle the division of the next day's work; then they assemble in the house of an influential man and talk, smoke and sometimes dance and sing till late in the evening. It is the business of the men to carry grain to the water mill and produce to market for sale. One who is above the average in intelligence is entrusted with the duties of shopping and borrowing or lending money, and he alone settles the village shopkeeper's or family banker's accounts. When not occupied otherwise the men spin, wool or twist thread.

A woman is equally hard-worked. Rising early in the morning, she goes to a spring or stream to fetch water, then milks the cows and makes butter. After that she goes out to cut grass or fuel, and on her return prepares food, which it is her duty to take to the men in the fields. In the afternoon she goes out again to cut grass or work at weeding, and on her return she prepares the evening meal. She also bathes in the evening, and if any social gathering is being held, goes and joins in the singing and dancing. She very seldom spins and never grinds corn, unless she has nothing else to do. She mends and washes clothes. She works like a man in the fields, but does not plough.

Food.

Trans-Giri, and elsewhere in the hills, the people eat curds or buttermilk with their food on winter mornings, and bread at night. In hot weather, or when travelling, they use *makki ka sattu* (maize flour, parched before grinding). Cultivators eat three or four meals a day. Trans-Giri, they eat *gaguti* in the morning, *cholai* bread and *mandwa* at noon, and rice with wheaten cake or chapati at night.

The morning meal is called *jathalnu*, the mid-day one *chehli* and supper *bialu*. *Sattu* is eaten twice or thrice a day during the hot weather, but it is used at all times in the Sain and Dharthi *ilaqas*, where bread made of maize flour is also eaten. Buttermilk and curds are always used, and meat and fish are eaten. *Potande* is much liked in the hills. To make it *ghi* is put in a hot iron pan and *ata*, diluted with water, is carefully spread with the hands over the entire pan. When fried, the *potande* is ready for use. It is practically the same as the *mande* or *pura* of the plains; but it contains no sugar or salt. It is prepared on festive occasions.

Another standard food is *uskalian*, which consists of ground rice. *Potande* is eaten with milk and *khir* (rice boiled in milk), and *uskalian* with *ghi* and raw sugar.

Potande, uskalian and *khir* are festive dishes, only made at the Diwali, as a rule.

Trans-Giri the agriculturists go to their fields early in the morning after a meal of cold *roti* prepared during the previous day. *Roti* is also sent to them at sunset.

Opium and *bhang* are very rarely indulged in. Tobacco is most popular and is enjoyed by men and women, old and young alike. The people are also fond of liquor, both men and women being addicted to it in the Kangra *ilaqa*. Where no restriction on the sale and distillation of liquor exists, the people distil a peculiar beverage called *sur*. It is less alcoholic than ordinary liquor, and according to a good *hakim* it is harmless and invigorating. Its smell, however, is repulsive.

Sur may be described as the national beverage of the people in Waziri Kangra of Tahsil Rainka. To make it the dried root of the *jaingtu* or *karonda* are well pounded and two *sers* of the powder mixed with four of barley flour and enough water to make a large *chapati*, which is then wrapped in leaves of the *chir* and *bhang* or hemp, and the whole is then well covered up with a blanket, so that it may ferment in the warmth. In about 20 days this cake turns red, and it is then taken out of the blanket and leaves and dried in the sun for about a week. At this stage it is called *khim*. This, mixed with ten *sers* of cooked *chapati* made of *mandwa* flour, or twenty *sers* of sweetened maize, is then put in an earthen vessel filled with water. After 10 or 12 days spirit is distilled from this mixture, the quantity given above yielding five *sers* of the first, seven of the second or eight of the third quality of spirit.

Another kind of spirit is made by mixing a piece of *khim* with cooked *chapatis* made of gram or flour in a pot full of water and allowing this mixture to remain unstirred for about three months. It is then strained off and the liquid, which is red in colour, is a pure spirit called *pikhli*.

A third and inferior kind of spirit is made by keeping the mixture described above for a fortnight only and then mixing its contents up by hand. This liquid is not strained. It is called *ghaughati*.

The roots of the *beri* and *batwa* are also used for this purpose; in fact any of these four plants can be used to make *khim*. The roots are gathered and dried in Phagan, Chait, Baisakh and Bhadon.

Tea is extensively used throughout the State.

Dress.

In Nahan and cis-Giri the dress of the people does not differ from that seen in the plains. Trans-Giri a man's dress consists of a white woollen unbuttoned coat, called Loia black woollen tight trousers, and a woollen cap but the majority go without trousers wearing only a small loin cloth called *Langoti*. A woman ordinarily wears a *lehnga* or petticoat ankle deep, and a *kurti* (miniature *anga*)

CHAP. I. H. — SOCIAL LIFE. — Dress.

and her head in a piece of white cloth. But for social gatherings a woman wears a white coat of fine cloth and uses for her head-dress a coloured handkerchief. Every married woman throughout the State is bound by custom to wear a nose-ring (*nath*) and a hair-binder (*chok*). Kolis and castes below them wear silver *naths* or nose-rings, while upper castes wear gold ones. A *chok* is ordinarily of silver and is adjusted to the hair a little behind the head.

Houses.

In Nahan Tahsil the *zamindars'* houses are made of stone and mud, usually of one storey, and are built contiguous to one another in *abadis*, of which there are several in each village. But besides the house in the *abadi* most *zamindars* possess an outlying dwelling house near their fields, called a *bas*. The cattleshed or *obera* is a separate building and is usually built at some little distance from the *abadi* as there is no danger of cattle-lifting.

Trans-Giri the houses are of a different type, being built of squared stone on a rectangular foundation, stout beams of *deodar* or some other strong timber being inserted after every foot or so of stone to ensure strength. These beams run the whole length of the wall and are equal to it in width. The houses are two or three storeys high, the lowest storey being about 5 feet and the second about 4 feet in height. The latter is often used for the storage of grain, the inmates living in the third storey. The upper storeys have each a verandah (*tung*), about 2 feet broad, running round two or more sides of the building. The verandah is usually painted in bright red ochre. It is reached by stairs or, in the poorer houses, by notched beams. The walls of the topmost storey contain cupboards for household necessaries, and the whole space is often partitioned off into two or three rooms, but only one door leads out from them on to the verandah. The roof is sloping and made of slate. Trans-Giri a house costs from Rs. 200 to 1,500, and as only one mason is employed it takes from one to ten years in building. During its construction the mason is fed by the owner, and when the house is finished a *panchayat* decides the amount to be paid as the mason's remuneration. In the Dun the houses or *banglas* are one-storeyed and made of mud or grass with thatched roofs.

Furniture.

Trans-Giri beds are not used. The floor is made of planks planed smooth and the whole family sleeps on it under a single covering. In winter the door is kept shut and a fire kept burning on the hearth throughout the night, while for economy a pot of aruncolocasia (gangati) roots is also kept boiling all night. In the Dharthi and Sain *ilaqas* beds are more common and in the Dun their use is general. In the hill tracts mats or goat-skins are used to cover the floor. Daris made of several pieces of cloth sewn together are also used as coverlets.

Trans-Giri, when the house only contains two storeys, a part of the upper room is partitioned off to form a *kuthar* or *dharothi* for

storing grain. This receptable is often roofed in cases where it does not reach to the roof of the house. In the Sain and Dharthi tracts the granaries are made pyramid-shape of bamboo plastered with mud, *nim* or other pungent leaves being placed in them to preserve the grain. CHAP. I. H. SOCIAL LIFE. Furniture.

Death ceremonies.

Trans-Giri no rites are performed immediately before death but the followers of orthodox Brahmanical ideas give a cow to the family Brahman. No lamp is put in the dying person's hand. Four or five hours after death the corpse is put on the bier and carried to the burial ground by only two men. It is accompanied by musicians, and at several places on the road it is placed on the ground while music is played. On reaching the burial ground the corpse is placed on the pyre, prepared by the family Koli, and the nearest relative sets fire to it with a bunch of burning grass. To take this bunch one hand is stretched out behind the back and into this the Koli puts the bunch. The corpse is covered with red cloth or silk. By the pyre are placed rice, barley, milk, *ghi*, tobacco and a *huqqa*. Friends and relations accompany the corpse and place clothes on it. Some of the people send a few of the bones at once to the Ganges by the family Brahman who ties the bag containing them to his neck, only removing it when answering the call of nature when he ties it to a tree. Those who die of a wound or epidemic disease are buried. Cis-Giri Brahmanical ceremonies are performed with a few alterations, *e.g.*, no lamp is lighted at the time of death, the dying person is made to lie on a cloth which is buried with the body, and the dying person is bathed before death. The period of mourning is from eleven to seventeen days. Low caste people such as Kolis, Chamars, etc., complete the death ceremonies (*kirya*) on the seventeenth day.

Period of mourning.

Trans-Giri mourning lasts for three, five, seven, eleven or thirteen days. On the last of these *kirya* is performed and a Brahman feasted. There are no Maha Brahmans, nor is the *pind* ceremony gone through. If a Maha Brahman happens to arrive within a year or so, he sometimes performs this ceremony. Generally speaking Kanets keep mourning for five days, Bhats for seven, and Dhethis[1] for three days. The family of the deceased does not eat turmeric, spices, pepper or *urd* (pulse) during this period and nobody takes food or drink from their hands until the mourning is over. Relatives and friends are informed of the last day of mourning, and on it they assemble outside the village and the family Brahman brings them to the house of the deceased where they give *ghi* and grain in small quantities to the surviving head of the family and condole with him and the other members of the family on their loss. This ceremony is called *paulao*. After this the mourning is over and all restrictions are removed. If a *sankrant* (or first day of a month) or a festival

[1]A group of Brahmans.

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occurs during the period of mourning, the mourning ends a day before this unless the bones are being sent to the Ganges at once, in which case the period does not expire before the thirteenth day.

Death during pregnancy or confinement.

A woman who dies during pregnancy or confinement is supposed to be apt to cause injury to her relatives, and one who dies in giving birth to a child but before it is delivered is much dreaded. Brahmanical ceremonies are performed at Pahowa, Hardwar and Gaya if possible.

If a person dies accidentally or suddenly, his ghost is held in awe and must be rendered powerless by Brahmanical ceremonies. It is supposed that if a bachelor (especially one between the ages of twelve and twenty) dies, his soul can be tamed and used as one chooses. The ghost of any one, but more especially of a Brahman, who is burnt on a Sunday in the bright half of the lunar month, is much dreaded. To get control of the soul one who knows the art goes to the burning ground during the night, and by reciting certain *mantras*, and performing certain ceremonies, converts the ghost into a *masan*, or obedient spirit.

Thoda.

The national game is *thoda*. It is very popular trans-Giri. The game derives its name from *thoda*, the arrow with which it is played (Sirmauri). It is an ancient game supposed to date from the time of the Pandavas on festive occasions. The players wear black woollen caps, in shape like a Delhi jeweller's *pagri* with a silver mounted tuft of peacock's feathers worn as an aigrette. Below this, on the right side, are worn silver chains which cover nearly half the head and hang down to the ear. Bound the waist an ordinary coat or *chola* is worn, with trousers made of some thick, coarse material, such as felt, and very tight below the knee. A long heavy boot covering the whole foot and ankle is also worn. The attacking party takes a bow and arrow in his left hand, and, in his right, a *dangra* or axe which he brandishes until the moment comes to use the bow when the *dangra* is put in the belt. The bows, which are very long, are made of bamboo, and the arrows of bamboo or *oans*, but they are not pointed. The game requires two players. One of them aims an arrow at his adversary, who wards it off. The arrow must only hit the back of the leg below the knee. The defender keeps his back turned towards his opponent and moves rapidly. If the shooter misses, the parties change places, but if he hits has adversary, the winner sings a song of triumph. Throughout the game the players, especially the assailants, sing the praises of their ancestors and relatives famous for their bravery. The players become very excited when it is played between Sathors and Pasars, the excitement some times resulting in severe fights. The following are a few of the phrases sung during the game.

CHAP. I. H. SOCIAL LIFE. *Thoda.*

(Bir Singh is the assailant, Moti Ram the pursued).—1. *Jago ra Chunvi, chhota Sham Chand ka, Birsingh nam mora.* 'My home is Chunvi, and I am son of Sham Chand, and my name is Bir Singh.'

2. *Dasakni ka nalia, Bhagwanu, Ghulabu ka chhota, Kanshi Ram nam bali mera tu bhi chita le. Jo thia koi tu bhi jan le. Moti pyara churi bhire ra Kathra pher tu bhi jan le jo thia koen.* Bow of Dasakna, son of Bhagwanu and Ghulabu, whose name is Kanshi Ram. Know you me? O beloved Moti Ram, who are the musk of the musk deer of the Chaur forest, you know me, what I am.'

(The latter sentence is ironical. Kanshi Ram tells his adversary Moti Ram that he is like a beautiful woman, he cannot fight. Dasakna is the name of a village.)

3. *Hae meri kathori.* 'Ho! my musk!'

4. *Hae mera bichhua.* 'Ho! scorpion!'

5. *Hat mera jhatka.* 'Oh, good shot!'

(3, 4 and 5 are ironical.)

6. *Thoda ka bhukha deo Bijat hajri* 'I hunger for *thoda*; I am an attendant of Bijat.' (This is the challenge.)

Titles and names.

The titles of ruling prince is Maharaja and of his consort Maharani. Tika is the title of the heir-apparent and Maharaj Kumar that of a Maharaja's son, Kanwar being a male member of his family, and at present a title of little dignity in Sirmur as it has become common. The title Kanwar attaches to twenty or more generations. A daughter of the Maharaja is called Maharaj Kumari.

The old titles of officials are of some interest. *Desawal* means a chief official or manager. *Guldar* (a corruption of *ghalladar*, lit. a store-keeper) was an official who was in charge of a *waziri* before the new system was introduced by Raja Sham Sher Prakash. He was also called *jamadar*. *Chauntru* corresponded to a *zaildar*, a *quasi* official in charge of a group of several *bhojas*. *Siana* was a village headman, and a *Dhimadar* was his deputy.

Paulia was a gate-keeper, and *bhandari* a store-keeper. The descendants of royal store-keepers are still known by this name. *Barati* was a peon, and *sanjali*, a head butler or officer in charge of the wardrobe.

A family held in high respect for its bravery is spoken of as *Khund* and one of low status as *Gwayon*.

Festivals and fairs.

Trans-Giri there are four important festivals, which ordinarily last three days. The chief day of festivities is known as Saja. These festivals themselves are also called Sajas, which is equivalent to the Teohar of the plains. Each of these Sajas has its own peculiar customs.

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Festivals and fairs.

The Bisu festival falls on the last two days of the solar month of Chait and the first of Baisakh. The first day is Ashkalanti, the second Bashri and the third is Saja. The Bisu fair is held in several villages, and the dates of Bisu vary in different places. The fair is held on a high summit under the flag of the village Deota. People dance, play *Thoda*, and feast their friends.

Huryali is celebrated during the rainy season on the first of Sawan and the last two days of the preceding month of Asar—milk and rice take a large part in the preparations of the appropriate dainties.

Diwali cis-Giri is celebrated on the same day on which it is observed in the plains, but in the high hills it comes a full month after it. The first day of the festival is Askanti, the middle Saja, and the last Prainth. On this festival Kolis and Dhakis sing, dance and give farcical performances during the night in the houses of those of their landlords who have been blessed with a son during the preceding year. In return they are given presents. They also visit the villages in which girls of their own villages are married. Sometime a barricade is put on their route to close it, and unless they sing the songs specially potent to open the route, they cannot go on. Those who do not know these songs return to their homes. The party who violates this rule or enters a house before sunset is liable to be fined by the *Panchayat*.

The Magh festival is the greatest of all. No fair is held, but rich and poor, young and old, man and woman, celebrate it. It commences on the 28th of Poh. The first day is Asklanti, the second Dawlanti, the third Altranti and the fourth Saja. Sheep and goats that have been reared in the preceding year specially for this festival are killed on the Saja day. Every household kills at least one goat. Nearly the whole month of Magh is spent in feasting and merry-making. The preparations for this gay period take at least a month. Magh is the coldest time of the year and the husbandman, forced by the climate to spend his days indoors, does his best to make them merry.

Besides these four Sajas, *Janamashtmi* (the anniversary of Lord Krishna's birth day) is celebrated in the temples throughout Sirmur on the eighth day of the dark half of *Bhadon*. The celebration takes the form of a general rejoicing.

During the Sajas and on the first day of every month landlords feast their *Kamins*.

The following are the less important fairs :—

Rainka fair is held on the 11th day of the bright half of *Katak* on the bank of Rainka Lake. It is much frequented by people from the plains. Ginger, both green and dried, turmeric, walnuts and wooden utensils are sold in large quantities.

Telokpur fair is held in *Chait*.

Nomayash fair takes place in October or November at Nahan. It is a secular fair and was inaugurated by Raja Surendra Bikram Parkash in 1900 to promote agriculture and industries. Agricultural produce and implements and other articles of industry are exhibited and prizes awarded. A cattle show is also held. Hill people dance the Thoda and play their music. Lectures on social, health, religious and economic topics are given. The opening ceremony is performed by His Highness.

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Festivals and fairs.

The Dusehra is celebrated for four days in Nahan in Asauj. It opens with religious ceremonies at the Kalisthan followed by a private Durbar. On the Dusehra day His Highness holds a State Durbar at the Palace. In the evening an elephant procession is taken out through the city to the Bikram Parade Ground where a review of the State army is held.

The Hola is both religious and secular, and is held round the Sikh temple at Paunta on the day of the full moon in *Phagan*.

SECTION I.—LANGUAGE AND LITERACY.

CHAP. I. H.

SOCIAL LIFE.

LANGUAGE AND LITERACY.

In the trans-Giri country and in the Pachhad and Sain *ilaqas* of Tehsil Pachhad, Sirmuri Pahari is spoken. It differs from the Pahari of other districts in idiom and even in vocabulary, and varies in different waziries. The language of the trans-Giri waziries retains more Sanskrit words and many Hindi words which have now been abandoned in the plains: for instance *bhalke* means "early morning" in the Panjhota *ilaqa*, trans-Giri. It bore this meaning in the Punjab a hundred years ago, and with the meaning of 'to-morrow' is still used in the central Punjab. In fact the trans-Giri Sirmuri is a mixture of Hindi Bhasha, the Pahari of the Simla District, the Bilaspur State Punjabi, and Sanskrit with a little Urdu.

In Nahan Hindi is spoken, but, with a few exceptions, not in a pure form. The ruling family and educated people speak good Hindi while with others it is mixed with Punjabi. Indeed Punjabi is the language of immigrants. In the Khols the dialect of the Ambala District is the language of the rural population.

CHAPTER II.—Economic.

SECTION A.—AGRICULTURE.

CHAP II.-A. — AGRICULTURE. Sirmur.

THE diversities of soil and climate in the State are so considerable that the systems of husbandry naturally vary greatly from place to place. From an agricultural point of view the State may be divided into three distinct tracts :—(1) the high hills of Tahsils Pachhad, Rainka, and the hilly part of Paunta, (2) Nahan Tahsil, which may again be sub-divided into the Dharthi range and the *khols* of Nahan and Paunta, (3) the Kiarda Dun.

In the higher hills few fields are allowed to lie fallow for a whole year, even the inferior soils, *khil* and *dhang*, which lie at a distance from the habitations, being cultivated every Kharif and if the rains are abundant, for the Rabi also.

Speaking generally two crops a year are taken throughout the hills. This is avoided only by those who can afford to lose the extra crop. But in the Dharthi a system of fallows is practised, the land being allowed to remain untilled for two or three years after a single crop. Generally the soil is fertile, and manuring is freely resorted to.

The chief Rabi crops are wheat, barley, gram, *sarson*, opium, *masur* (*lathyrus sativus*) and tobacco. The sowing season begins in Asauj (September to October) and ends in Poh (December to January). Wheat is sown in the hills liable to snowfall as early as September. The crops are harvested in April, May and even as late as the beginning of June.

The Kharif crops are maize, rice, sugarcane, oil-seeds, ginger, cotton, pepper, *cholai*, (*amaranthus*), *mandwa* (millet, *Clousyne corocana*), *kulthi* (*Dolichas uniflorus*), *urd* (*Phaseolus radiatus*), *gaugati* (*Arum colocasea*), *Kachahlu* (*Arum colocasea*, var.) and turmeric. Maize sowings begins in April, the precise time depending on the rain.

Owing to the improvement in the means of communication the hill tracts have been opened up and their agricultural system has much improved. Cultivators, finding a profitable market, have taken to growing the more valuable crops on a large scale, and even sugarcane has been introduced, some villages producing the fine *ponda* variety. Owing to the conservative instincts of the hill people however it has not yet become a popular crop.

Hill system.

The method of harvesting in the hills differs markedly from that of the plains, in that in the hills the ears of the crop alone are reaped, the straw, being left standing as it grew. The hill people carry the ears when gathered to the common threshing floor (*khalian*) of the village, and they even store them in a common shed (*kharoli*), and have a common oven (*bhat*) in which to parch *sattu*. *Gaugati* is one of the staple foods of the hill people. It is sown in June, with turmeric and ginger and harvested from October to December.

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AGRICULTURE.

Fodder crop.

The only crop grown for fodder in the higher hills is *phapra* (*Fagopyrum sativus*). Cattle graze readily on the leaves of *bihul* (*Gervia appositifolia*) and other trees, so much so that in the hills no fodder crop is grown and even the wheat-straw is thrown away.

Rotation of crops.

No Rabi crop is grown in land on which *mandwa, urd, cholai* or *kulthi* has been harvested in the preceding Kharif, but any Rabi crop may be grown after maize or rice, and any Kharif crop may be grown after wheat, barley or gram. Wheat or tobacco is sown on land on which ginger or turmeric has been harvested.[1]

In the *khols* cotton is sown as soon as rain falls in June, and after gathering the harvest in October *san* is sown in it. In the following Kharif a crop of maize is taken ; and this is followed by wheat in Rabi. In the June following *mandwa* is cultivated, and after that the land must lie fallow until it can be manured again. This rotation is only practised in rich soils.

Valuable crops.

The most valuable products of the State are poppy, ginger, turmeric, rice and tobacco. **Potato is also becoming popular in higher** and cooler regions. It is carried on mules to the neighbouring hills stations and towns.

Poppy.

Poppy is cultivated only on the high hills and mostly on irrigated land. The land is watered and ploughed six or seven times in October; after that it is again watered and left till it becomes somewhat hard, when it is again ploughed and levelled with a *sohaga* and divided into small plots called *kiaris,* to facilitate the even flow of water over it. In the still higher lands on the Jubble side poppy is grown in the unirrigated areas also. The poppy crop is weeded and earthed up three or four times. The plant flowers in Chet or Baisakh (March and April), and when the heads begin to ripen small deep cuts are made in the cup in the evening with a three-edged lancet, and on the following morning the opium juice is scraped off with a sharp-edged piece of iron. Almost all the opium produced is exported to Patiala, Nabha, the neighbouring Hill States and surrounding British Districts, very little being consumed locally. The Pajhota *ilaqa* of Tahsil Pachhad is famous for the fine quality of its opium and tobacco, which sell dearer than that produced in other parts of the State.

Tobacco.

The tobacco grown in Sirmur is of two kinds, Pahari and *kakar*. The former is cultivated in the hills. The seed is sown in Chait or Baisakh (March and April) together with ginger, ordinarily in the *khals* (small water channels) of a field and the seedlings are transplanted to fields specially prepared for them in Asar or Sawan (August). The growth is then weeded and earthed up thrice before it flowers in Bhadon or Asauj (September). The flowers are cut off, as this improves the

[1]In the Dharthi onions also follow ginger on irrigated lands.

CHAP. I — AGRICULTURE. Tobacco.

quality of the tobacco. In Katak (November) the stalks, together with the leaves, are cut a few inches above the root and buried in the earth for ten days, after which they are dried and pounded. This tobacco is called *kataki* (*i.e.*, cut in Katak), and is of the first quality. The parts of the stalks left uncut sprout again and produce leaves which are picked off in January, and they make the inferior kind of tobacco called *tulu*, which is either used separately or mixed with tobacco of the better quality. The stalks sprout again in the spring, and the process gone through in Katak is repeated in Baisakh (May). This produce is called *baishai* (*i.e.*, cut in Baisakh) and forms the second quality. The plants produce tobacco leaves for three years in succession if well watered. The hill people generally grow tobacco in irrigated lands. In unirrigated lands the plants die after the first harvesting. The *kakar* tobacco is grown in the Dun and low hills of Nahan Tahsil. It is cultivated on irrigated lands and produces only one crop. The seed is sown in Maghsar (December), and transplantation takes place in Phagan or Chait (March—April). The tobacco of the Pajhota *ilaqa* is famous for its superiority, both in smell and taste, and is widely appreciated.

Rice.

Rice is either planted or sown. The former method can only be applied in irrigated land, and is briefly as follows :—The unhusked rice is washed in fresh water, placed in a *pura* (a receptacle made of *maljhan* leaves) and put beneath a water-fall for three days, after which the *pura* is put in the sun for a few days to dry the rice. The *pura* is next buried in the earth for three days. The process makes the grain sprout. The shoots are first soaked in water and then planted in fields, flooded knee-deep. Where there is a scarcity of *maljan* trees the rice is put in an earthen pot with water and kept in the house for three days, after which the first water is poured away and the pot is refilled with fresh water and shaken. Its mouth is then tied up in a white cloth, and it is placed upside down on a big stone and left there for three clear days, when the rice plants sprout and are ready for planting. *Basmati*, *ziri*, *chhuhara*, *jhinjan*, *magora*, *magori*, *munji*, *begam*, *ramjawain* and *santhi* are the kinds of rice grown in irrigated land, and *kalon*, *dholu*, *champa*, *bolon*, *ujla*, *ukhal*, *sandru*, *banksar*, *ratwa*, *tishal*, are those sown on rain land. *Basmati* sells dearest, and next to it come *jhinjan*, *ramjwain*, *chhuhara* and *ziri*. *Ramjwain* is most common in the low lands and Dun, while *basmati* is usually grown in the hills. The *basmati* of Majhai, Jancha, Bhainkar Kunar and Kotla is famous for its good quality. *Jhinjan*, *magora*, *magari*, *munji*, *kalon*, *sundri*, *banksar*, *ratwa* and *tishal* can only be grown in the high hills. *Santhi* can be cultivated in unirrigated lands, but it requires a heavy rainfall.

Sugarcane.

The cultivation of sugarcane was introduced in Sirmur by the late Raja Sir Shamsher Parkash. In the hill tracts the same plants produce two or three crops, and of these the second is the most productive. The cane is crushed in the mills turned out in the Nahan Foundry,

CHAP. II, A.

AGRICULTURE.

Ginger.

The cultivation of ginger and turmeric yields a good profit. Ginger is sown in Chet in the Sain *ilaqa*, but in the high hills sowing goes on up to Asarh (June). In December it is harvested, *i.e.*, the roots are taken out and again buried in the earth till April when the green ginger is put in a big wicker receptacle, called *dall*, with a few small stones. The *dall* is hung on a tree and kept constantly moving for an hour, and then the ginger is put in the sun to dry and again placed in the *dall* and kept moving as before. It is grown on irrigated land preceded by a crop of barley or a fallow. Ginger cannot be grown in the same land for two successive years. It requires a good deal of watering and weeding and a large quantity of manure. Turmeric is cultivated in the same way as ginger, but those cultivators who can afford it keep it in the ground for two years, and the root grows larger and heavier. After harvesting, the roots are boiled and the turmeric is ready for use. The ginger produced in the Dharthi known as Ghar-ki sonth is the best in quality and that of the higher hills comes next, while that grown in unirrigated lands in the higher hills is not fit for making dry ginger and is only used green. In Dharthi people do not store ginger for seed as their ginger sells at a high rate and they can purchase seed cheap.

Hay.

In the hill tracts grass is cut and stored in October. It is gathered into small bundles and these are stacked on any open ridge or hillock near the cattle sheds, in conical stacks or *pohs*. The hill people divide their waste into two parts, the *charand* or grazing land and the *ghasan* or grass reserve.

Diseases of crops.

The crops have many enemies. Hares and rats do much damage to the young crops and the mature crops are devastated by monkeys, hares and pigs. Occasional visitations by locusts also have their effect. The *zamindar* requires no license to keep a gun for protection of his crop. Lightning, thunder and cloudy weather appear to be favourable to white ants which injure the gram, while westerly winds in March not only help to ripen the crops, but kill the white ants. Easterly winds in the cold weather, especially in Feburary and March, are injurious if accompanied by rain. High winds following rain are apt to uproot plants which are in the ear or coming to ear, and in September they blow down the maize stalks. Hail not followed by rain does much damage, but if it is accompanied by rain the hail is said to act as a manure to young crops not yet in the ear. If the winter rains fail, the crops are liable to suffer much from frost and on irrigated lands they are watered to protect them from severe cold. *Darnas* or scare-crows usually consist of a black earthenware pot stuck on a stick. They are placed in fields to avert the evil eye as much as to scare off wild animals.

Agricultural implements and appliances.

With the exception of the sugar mills which the Nahan foundry supplies to subjects of the State at reduced prices, there has been no improvement in agricultural implements in historical times. The cultivator of a small holding can provide all the implements he requires

CHAP. II, A. AGRICULTURE. Agricultural implements and appliances.

at a cost of Rs. 5 to 10, but one cultivating a large holding, of twenty acres or so, requires a set of implements which cost from Rs. 10 to 20, and some cultivators like to have spare sets. A pair of plough bullocks can be had in the hills for about Rs. 40, but in the Dun bigger animals are used and the average cost is about Rs. 60 a pair. There are no carts in the hills, and manure and produce are carried by the cultivators on their backs. A good many animals are usually kept, and these help in providing good manure. Fodder being abundant, the people have no difficulty in keeping cattle. Big *zamindars* in the hills keep mules to transport their produce but they are mostly kept by the trading classes. The price of cattle is increasing but this is not much felt by the hill people who generally produce their own stock. Cattle are not imported from other parts. The plains cattle (except buffaloes) do not flourish in the hills and the bullocks are useless. In the hills only small-sized animals can work in the fields. There is not work enough for big animals, and the fodder does not suit them. The hill cattle thrive on the coarse grass and the leaves of the hill trees, such as the *bihul*, a diet quite insufficient for the cattle of the plains. Bull buffaloes are not used in the hills for agricultural purposes, but in the Dun the people (who come mainly from the Bist Doab in the Punjab) use them freely.

Manure.

In the hill tracts which comprise the Tahsils of Pachhad and Rainka and the northern parts of Paonta and Nahan Tahsils, the fields are generally manured once a year, the quantity of manure varying from forty to five hundred *mans* per *bigah pakka*. The usual time for manuring is Maghsar and Poh (15th November to 15th January) when the people can, as a rule, spare time for the work. Fields for ginger, turmeric and *gaugati* are manured twice a year, once in the winter and again in Asar after sowing, and therefore about five hundred *mans* of manure are required for a *pakka bigah* of these crops. But no manure is required if wheat or barley is sown after ginger, turmeric or *gaugati* has been harvested. Maize requires about three hundred *mans* of manure, wheat two hundred and sugarcane one hundred per *pakka bigah* ; no manure is required for other crops. In land in which maize has been harvested, Rabi crops of all kinds can be cultivated without manure. The land is ploughed, manured and levelled with a *sohaga* in December or January and left lying till the time for sowing ginger, turmeric and *gaugati* in May or June or sugarcane in March. Similarly wheat land is ploughed and sown in October, but in the snowy ranges wheat is sown as early as September. Rice lands are not manured. In the *khols* and Dharthi land is only manured once every three or four years. The average amount of manure per *pakka bigah* is a hundred and fifty *mans*. Wheat and maize lands are generally manured, but other crops can be sown on unmanured land or in land in which mazie or rice has been harvested. For gram rice land is generally used. In the hills the chief manure used is cowdung.

CHAP. II, A.
AGRICULTURE.
Manure.

Wood being abundant in the hills cowdung cakes are not made for fuel, and manure is thus available. Cattle are very often kept solely for the sake of the manure they afford.

Decayed leaves and herbage carried over the fields by streams in flood, and the straw of crops left standing after the grain has been harvested are natural manures of considerable efficacy.

Live-stock.

The cattle of the hills are very small; cows give on an average from one to two *sers* of milk a day, but a trans-Giri cow is milked thrice daily, and can give on an average five *sers* a day. The cattle in the higher hills are kept in the ground floor of the house, or in separate sheds called *obera*, which are commonly made in or near the pasturage. The cattle are shut up in them during the night, without any one to watch them, but the sheds are carefully made secure against bears and panthers. They have small wooden doors and are warm even in cold weather. Well-to-do or industrious people keep buffaloes, but not in the house, separate sheds being built for them and the men in charge near a river or tank. These sheds are called *dohchis*. The man in charge milks the buffaloes and prepares the *ghi*. Generally all the dohchis of a village are built together. Besides the land-holders, the Jamuwal Gujars, keep a very large number of buffaloes, usually fine stock. They have their own camps with a *lambardar* and a *zaildar* of their own. In winter they live in the low hills or in the Dun, but in the hot weather they move to the high hills, or into the adjacent State of Jubbal. Some of their camps are very well off and own as many as a hundred and fifty head of cattle. Their only occupation is breeding buffaloes and trading in *ghi* as their name denotes. They originally came from the Jammu Hills.

The hill people breed goats and sheep. A good *khadu* (sheep) costs as much as twenty or twenty-five rupees, but the common animal sells for eight or ten. Sheep are kept solely for the sake of the wool, but goats are also kept for food. In the hot weather the sheep of the lower parts are sent up to cooler pastures and in the cold the Jubbal and Chamba people bring their sheep down into Sirmur territory.

Live-stock.

Ponies are bred only in the Dun. The State encourages horse and mule-breeding, and keeps a horse and donkey stallion at Paunta. Prizes are offered for well-bred ponies and true mules at the Numaish fair. The District Board maintains a Veterinary Department. One of the Veterinary Assistants is constantly on tour in the interior and does useful work during epidemics.

Pigs are only kept by sweepers at Nahan, and in the hill by a few Kolis. Kanets will not keep them. Though fond of wild boar's flesh, the hill people will not eat home-bred pork, and villages swarming with pigs, as in the eastern Punjab, are not to be seen. The hill people do not keep poultry.

There is no well irrigation. Even in the Dun plain the water is far below the surface. The Tahsils of Pachhad and Rainka have plenty of *kuls* or small water channels, but there are comparatively few in the Dun. The average cost of a new *kul* in the Dharthi is forty to fifty rupees and in the high hills from the fifty to a hundred. The cost depends on the distance and nature of the country. In some places the *kuls* are made by hired labour, but the villagers generally invite their friends and the people of the surrounding villages to work on a new *kul*, giving them *sattu* for breakfast and a good meal of meat and rice, or sugar and rice, together with clarified butter in the evening. Where the spring is at a long distance from the field and the water is not abundant a pond (called *khall*) is made a little below the spring, and used as a reservoir for irrigation. The annual repairs to the *kuls* are generally effected after the monsoons. State aid for repairs to *kuls* can be obtained either in the form of *takavi* or remission of revenue for a limited period, but is not always applied for and *kuls* are often allowed to fall into disrepair and disuse.

CHAP. II, A.
AGRICULTURE.
Irrigation.

CHAP. II, B.

SECTION B.—FORESTS.

FORESTS.

Out of the total area of 1,142 square miles of the Sirmoor State, about 750 or 66 per cent. are under forests. These forests range between the scrub, sal and bamboo forests of the low hills and the fir and alpine forests of the high elevations, the lowest point in the southern boundary being 1,400 feet above the sea level and the highest 12,000 feet at Chur Dhar in the north. A brief description of these forests according to their natural physical divisions is given below :—

High level forests.

These forests containing for the most part oaks, firs, yew, birth and blue pine, form a belt of about twenty miles' length and of varying width from one to five miles to the south of Chur Dhar. Owing to their difficult situation and prohibitively expensive extraction, they are not valuable. At present they provide some grazing for the buffaloes of the nomadic Gujars and supply the needs of the right-holders. All extra wood in them practically goes waste.

Deodar forests.

To the south of the above belt of the alpine forests and to the north of the Giri stream, there are a few beautiful forests of deodar mixed with kail, oak and chir pine. These forests are very valuable and the extraction of timber therefrom is done through the Giri stream. They are generally situated in the north-western corner of the State. Attempts are being made to grow deodar on the north-east also, primarily for the requirements of the local agriculturists and a considerable success has already been achieved in this direction. For the present these demands are met by purchasing deodar sleepers from the Chakrauta Forest Division of the United Provinces and selling them to the people at cost price without charging the establishment expenses. Depôts have been formed at convenient centres on the Sirmoor side of the Giri to supply the peoples demand.

Sain Dhar Forests.

Sain Dhar is situated between the Giri stream in the north and the Jalal stream in the south. The spur is generally denuded of the valuable forest and is covered with scrub jungle, chir pine being found in small patches. This ridge being the main spur of the Rainka Tehsil is well populated and this accounts for the scarcity of forest areas.

Chir pine forests.

These forests occur on the Dharthi ridge which runs parallel to the Sain Dhar in the south. Chir pine by its nature forms almost pure forests of its own, and it is a valuable tract in the possession of the State. In shady places low level oak Casia Pistula, Anograssus latifolia and other broad-leaved species are found, though its universal associates are Carrissa spinarum and adbatoda vasica.

Sal Forests.

These valuable forests chiefly occur in the Dun valley to the south east of Nahan, but extend up to Nahan ridge. They are more valuable towards the Jumna valley, and comparatively within easy reach of the plains where there is a great demand for its timber. Sal

forests are generally pure, though the other species like Terminalia tomentosa, Anogussus latifolia, Cassia fistula, Enginia Jambolana, different species of Albezzia and Ticus and Egla mermelos are also found in places. In this tract a considerable area is allotted to grazing and thatching grasses for the requirements of the local people. Sal forests.

This tract connects the State with Ambala District in the south, and forms a valuable asset of the State due to the Bhabbar grass being available for paper manufacture. Sal, chir, pine and their associates are found in this tract but they are of no great consequence. Bhabbar grass forests of the Sivaliks.

More valuable of these area are situated in the south-western corner of the Sirmur State. Bamboo forests are not pure but mixed with other broad-leaved species as are found in the Sal zone. Bamboo forests.

Forest management and administration.

Almost all the forests are demarcated on the ground and those not yet done are in the process of being demarcated in accordance with the recent settlement maps. With a few exceptions all the State forests are reserved forests under Chapter II of the Indian Forests Act, and they are managed under the same act. Simultaneously with the Revenue Settlement, a detailed Forest Settlement was also compiled and the rights and concessions of the people have been well defined. Demarcation and cultivation.

The previous plans having expired, new plans have recently been drawn up and sanctioned by the Durbar. Forest Working Plans.

A large proportion of Forests is consumed locally by the right-holders on payment of fees. The surplus Chil, Sal and Sain scantlings are transported through the neighbouring hill streams, or through the Jamuna river to Abdullah Pur Depôt. Disposal of produce.

Arrangements for fire prevention are made by cutting Fire Lines and by making the Forest Guards and the neighbouring villages responsible for protection from fire. Fire prevention.

The local needs of fuel and fodder are met from the forests free or on payment as the situation demands. Supply of local needs.

The Forest Estate is managed by a well-organised Forest Department under a Deputy Conservator of Forests, who is either an Officer on deputation from the British Government or a retired experienced Forest Officer from that Government. The controlling authority is His Highness the Maharaja. The executive work is carried out by two Dehra Dun-trained Forest Officers assisted by Foresters and Forest Guards. Administration.

There are two forest divisions each under a Divisional Forest Officer divided into five ranges as follows :—

Rajgarh division.	Narag range,	Nahan division.	Nahan range,
	Rajgarh range,		Dharthi range,
	Dalmu range,		Majra range,
	Haripur range, and		Paonta range, and
	Chandpur range.		Bhagani range.

Gross annual revenue of the Forest Department amounts to about a lac and a half and expenditure about fifty thousand rupees. Financial position expenditure.

SECTION C.—MINES AND MINERALS.

CHAP. II, C.

MINES AND MINERALS.

MAGNETIC ore is found at Chehta, twenty-four miles north of Nahan, and the mine used to be worked; but owing to its inaccessibility and the poor quality of the ore its working proved unprofitable. Its analysis was as follows :—

	Per cent.			Per cent.
Sesquioxide of Iron ..	79·62		Phosphoric Acid ..	Traces.
Protoxide of Iron ..	14·62		Billsulphide of Iron ..	*Nil.*
Protoxide of Manganese ..	*Nil.*	Water.	Microscopic ..	0·06
Aluminium ..	2·10			
Lime	0·50		Combined ..	0·23
Magnesia	*Nil.*			
Sulphuric Acid ..	Trace.	Insoluble residue.	Alumina ..	1·33
			Silica ..	1·34
			and Metallic Iron ..	70·52

Old iron mines exist at Pila Lana, Khera, Sirmur and Kansar villages, but these are no longer worked. Lead used to be mined by the people at Bhatnol, in *bhoj* Chandu, on the southern bank of the Tons, but the mine has fallen in. A copper mine exists at Chandni, one of alum in Narag, and mines of mica and marble in Joghar and in the Nahra Dhar.

Ochre is mined at Hiun and Bhalar villages in Rainka and gold is found in very small quantities in the sands of the Markanda, Run, Bata and of streams in the *khols*, such as the Loghar, Gumti, Tilokpur, Khari, Bheron and Matar. The washers (Sonis) obtain permits from the Forest Department on payment of a royalty which varies in amount. Very little gold is obtained, and the washing is not remunerative, though the gold is very pure and much in demand.

Limestone is found throughout the State, and slate in ample quantities in Rainka and Pachhad Tahsils. The best quarry is at Bhalag in Rainka. The Forest Department levies a royalty on the slate quarried.

Alum in crude form known as *Kahi* is found in Lana Cheta in the Rainka Tehsil, Narag in Paunta Tehsil, Rajgarh in the Pachhad and Rama Dhon in the Nahan Tehsil. The composition roughly contains 80 to 90 per cent. of aluminium sulphate, free sulphuric acid, feric salts, earthy impurities such as slate schists and traces of salts of potassium and magnesium in varying percentages.

Mica is also found in the Dhar Nauhra and Jogar of Tehsil Rainka but not in large sheets.

There are signs of lead loads in the Kawal Naddi on the borders of Patiala.

SECTION D.—ARTS AND MANUFACTURES.

CHAP. II, D.

ARTS AND MANUFACTURES.

Nahan Foundry.

The following account appears in the Gazetteer of 1904 :—

"THE foundry at Nahan was started in 1867, and was known chiefly for its manufacture of weights. But as this work brought no adequate return, the late Raja Sir Shamsher Prakash, G.C.S.I., decided to make wrought iron, thus turning to account the large deposits of ore to be found in his territory. For this work he obtained an engineer from England (Mr. F. R. Jones, M. I.M. E., the present Superintending Engineer and patentee of the several types of sugarcane crushing mills now manufactured), who on arrival found this is to be an exceptionally good magnetic iron ore. Machinery was got from England and a blast furnace was erected. Charcoal was to be used as fuel, and this of course made the iron very expensive, but as the ore contained practically no phosphorous or sulphur, the iron produced equalled the best Swedish brans, for which there was a large market in India at high rates. Unfortunately for the prospects of the Nahan Iron Works, just at this time Swedish iron was replaced by English mild steel at a greatly reduced price. The idea of making wrought iron at Nahan was abandoned, and the present manufacture of sugar mills was instituted.

During the last ten years the original works have been greatly enlarged, the number of moulding shops being more than doubled. The capacity of the foundry is 75 tons a week. The pig-iron and coke are obtained from Burakar in Bengal. Sand for moulds is brought from Dera, 13 miles away, on camels. The machine shop have also been added to, and now contain some of the latest designs of both English and American machinery. They are arranged as far as possible on the modern principle of keeping the work progressing from tool to tool until they reach the fitting shops without traversing the same ground twice over.

An extensive system of standards, templates, guages, etc., is followed, so that all parts broken or worn out while at work in the crushing season can be replaced at a moment's notice.

In the smithy there are twenty-two fires and a small furnace in which three dozen roller spindles can be treated at one time. Two power hammers, are in use, and a hydraulic forging press driven by an oil engine. The pattern and carpenters' shop has the usual wood-working machinery. Two Lancashire boilers supply steam for driving the works, the fuel being wood, which is brought in from the surrounding jungles.

The foundry gives employment to six hundred men, the majority of whom have been taught their trade here. Besides mills, a few lathes, planning machines, fans, vices, etc., are turned out every year, but these are put to work in Nahan or sent to the foundry repairing shops in the plains."

CHAP. II, D.

ARTS AND MANUFACTURES.

Nahan Foundry.

Since this was written in 1904, the Foundry has continued to pay its way although faced with increased competition from factories situated on the railway. Some more uptodate machinery has been added and taking into account the repair shops in British India its employees now amount to over 900. Mr. Arthur Gravell, the present Superintending Engineer who succeeded Mr. Jones, is very popular.

Arts and manufactures.

If the foundry and the Jail and Military workshops at Nahan itself be excepted, there are hardly any manufacturing industries in the State. Receptacles for storing grain are made of bamboo at Tilokpur and some other places. In the hills *parats* or large platters, *matkas* or large vessels, etc., are made of the wood of the *baras* and *kemu* trees. Wooden churns are also made and sold in large quantities at the Rainka and Tilokpur fairs. Cane furniture is also made at Amboha. Native musical instruments, coarse cotton clothes, and *darris*, also hukkas, kalis, smoking pipes of brass and white metal are made in Nahan. In the hills woollen blankets are woven by hand.

SECTION E.—COMMERCE AND TRADE.

CHAP. II, E. COMMERCE AND TRADE. Exports.

WHEAT, gram, turmeric, dried ginger, opium, maize, rice, honey, dried pomegranates seeds, *harar* (yellow myrobolan), *kishta* timber (*Prunus armenica*), bamboo and walnuts are exported from the State. The only manufactured articles exported are the sugarcane pressing machines and appliances made in the Nahan foundry. Wheat and gram are also generally exported from the Dun to Chuhrpur, in the Derah Dun, which is the nearest market for the Dun people, and to which they carry their own produce in their own conveyances.

Grain is also exported to the Ambala District from the Dun but only by foreign traders. Surplus grain and other produce of the hills is brought down to Nahan or exported to Simla, Dagshai, Kasauli and Solon, whichever is nearest to the producers' home. The hill people generally bring down wheaten and maize flour to Nahan for sale, the trade being considerable at the times when the State revenue is paid. The trade of the hills consists chiefly of dried ginger and turmeric, next to these opium and walnuts. The *zamindars* themselves generally carry their dried ginger and turmeric down to Bilaspur or Jagadhri in the Ambala District, but sometimes traders buy these articles in the hills and carry them down themselves. Contractors cut logs, shafts and sleepers from the forests and after obtaining permission and giving due notice, float these down the Jumna to Jagadhri Railway Station. Opium used to be exported to Jubbal and other States, and also to the plains especially in large quantities to Phul Maharaj in the Nabha State, but this trade has now greatly decreased on account of restrictions imposed on cultivation and exports. It is now only exported to Kuthar, Bhaji and Bhagat States of the Simla Hills. Tobacco is exported in small quantities as is the fine *basmati* rice. Chillies are also exported.

Imports.

All kinds of cloth, metal and other utensils, salt, and sugar are imported from the plains. If the harvest is a bumper one, Sirmur produces sufficient grain for its own consumption, and even has a surplus for export, and grain is almost always exported from the Dun. There is very little demand for imported grain in the State except in Tahsil Nahan.

The chief local centre of trade is the town of Nahan.

Banking facilities are offered by the National Bank of Nahan which is run as a limited concern on business lines. It has branch at Paonta and serves as a Mortgage bank in advancing loans to agriculturists.

SECTION F.—MEANS OF COMMUNICATION.

CHAP. II, F.

MEANS OF COMMUNICATION.

THE nearest railway is Barara on the North-Western Railway, and this is connected with Kala Amb by metalled road constructed by the District Board, Ambala, assisted by the Sirmoor State. From Kala Amb to Nahan,a distance of eleven miles,the old kachcha road has been metalled by the State and Nahan and Kala Amb have been linked by telephone. A regular motor service runs between Nahan and Barara. In the rainy season conveyance are some time held up between Barara and Kala Amb on account of the hill torrents which are not bridged. There is also a good road between Nahan and Nahna Tikar. Light carts and motor cars can go from Nahan to Sarahan, twenty-seven miles. The katcha road, twenty-nine miles long, from Nahan to Rampur on the Jumna is in excellent condition. For four and a half miles from Nahan it descends,but the remaining twenty-three miles are level. A road runs from Nahan *viâ* Paunta and Bhangani to Rajpur, and one from Paunta to Kalesar in Ambala District.

The road from Nahan to Rainka, a distance of sixteen miles, after the first four miles is only passable for mules and ponies. There is a permanent establishment for the repairs of the Kala Amb, Simla and Paunta roads.

The road, nine miles long, which connects Kala Amb with Sadhaura was constructed by the State but has been handed over to the Ambala District Board by whom the whole length of 25 miles from Barara to Kala Amb is maintained.

Sarais and rest-houses.

There is a spacious sarai of pakka masonry, with bala-khanas on either side of the gateway, at Kala Amb. One of the rooms in the upper storey is furnished in European fashion. There is also a small rest-house at Kala Amb. At Nahan itself there are several good sarais, and also a Dak Bungalow on a spot commanding a good view of the Kiarda Dun. A khansama is attached to the Dak Bungalow. Several temples at Nahan also offer accommodation to travellers. In the temples at Paunta there is ample accommodation for Hindus and Sikhs. At Paunta and Majra there are good Dak Bungalows belonging to the District Board, and at Kolar, twelve miles from Nahan, there is a rest-house. On the Simla road, twelve miles from Nahan, there is a beautifully situated bungalow at Banethi and a rest-house at Sarahan. At Dadahu, the headquarters of the Rainka Tehsil, there is a magnificient Sarai styled as Surandra Ashram. At Rainka a huge Pavilion has recently been erected which affords accommodation to thousands of people during the Rainka fair.

The Simla-Nahan road runs by Phagu through Keonthal State to Bhojal. Thence to Chalha, in Jubbal and on to Kalabagh near the crest of the Chor mountain. The stages between this and Nahan are Tisri, Chetha Lena (where are iron mines), Annun, Panyali, Mahipur.

CHAP. II, F. MEANS OF COMMUNICATION.

There is only one telegraph office, that at Nahan. There are Post Offices at Nahan, Sarahan, Rainka, Paunta, Nahna Tikar, Sangra, Rajgarh, Majra and Shalai. The Post Offices have, however, been made over to the British Government on certain conditions.

Post and telegraph offices.

The principal condition was that the Government of India shall maintain a tonga service between Nahan and Barara and will keep a landau for His Highness' use on a trip to Barara. The tonga service has discontinued. Mails are carried on a motor lorry and the free use of a landau has been substituted by that of a motor car which is kept reserved for the purpose.

SECTION G.—RENTS, WAGES AND PRICES.

CHAP. II, G.

RENTS, WAGES AND PRICES.

Zamindars in the hilly tracts settle Kolis, Chamars and Dumras on their lands, as necessity arises, on varying terms. Some tenants get food in the morning and evening together with clothes for the cold and hot weather and their relatives get a field rent free according to their needs. Others cultivate lands on payment of cash rents or a share in the yield of crops grown. They are also advanced loans in cash free of interest at weddings and other occasions. Besides these tenants, there are *dhialchis,* who get cattle and implements free from the landlord, paying him half the produce of the fields they cultivate. Occupancy tenants are few and far between. Blacksmiths, carpenters, barbers, shoe-makers, potters and blanket-makers, settled as menials in the villages, receive a share of the produce at harvest for their services. Blacksmiths and Badhis get sixteen *sers* of grain for each plough, shoe-makers sixteen *sers* for each man and eight for each woman, and barbers five *sers* per head. Each village menial also gets a rupee or eight annas at the wedding of a boy or girl respectively. But the rates of wages in kind vary with status of the landowners and nature of the work. Kamins are feasted on the first day of every month and on holy days. These menials often acquire tenancies on payment of rent.

Wages.

In the hills, daily labourers are not employed for agricultural work. Kolis generally work for the cultivators in return for a share of the produce, and they are indispensable to every village. Extra labourers are required to help in ploughing, manuring and weeding and for this the neighbours are invited, some one plays the *dhol* and the rest work, all receiving some *sattu* at noon and a meal in the evening.

In the level tracts of the Dun and Nahan Tehsil, however, hired labour is employed at harvest time, and paid in kind. If wages run high, ten *sers* (kham) per head are paid, if low six or seven *sers* but as much as twenty-five *sers* per head have been paid. Rates of cash wages have increased considerably during the last 20 years. For cultivators, four annas a day is the usual wage and a higher rate is paid for other kinds of labour, carriers being paid six annas per stage. At Nahan in building works men earn six to eight annas daily and women four to six annas. The Chamars, Kolis, Dumars and the poorer Muhammadans and Purbias work as labourers. Kolis in Nahan are generally masons and earn about one rupee a day which is also the usual wage for carpentry.

Value of land.

Of recent years the value of land has risen greatly in the Dun, where the best fetches more than Rs. 150 per bigha pakka and land which no one would have for a gift some years ago is now sold at Rs. 50. Land in the hills is not so dear, though its value has greatly increased. Trans-Giri, in Rainka Tehsil, *niai* land sells at Rs. 100 per bigha kham,

Value of land.

Kalahu of the 1st class at Rs. 50 to 100 and *Obar* land at from Rs. 10 to 50 according to quality. In Nahan Tehsil *Kalahu* land only fetches Rs. 25 to Rs. 50 per bigha kham and *dhar* or *barani* eight to fifteen rupees. In Pachhad tehsil the price of *Kalahu* is put at fifty rupees, and that of barani at ten. In Paunta Tehsil the price of both kinds is said to vary from ten to a hundred rupees per bigha. In some places such as Ghinni tract of Pachhad and Khols of Paunta Tehsils, the price of land is as low as one rupee per bigha.

SECTION H.—FAMINES.

CHAP. II, H.

FAMINE.

The country is almost immune from famines on account of its mountaneous or sub-mountaneous nature receiving a plentiful rainfall.

During the last 30 years, it was only in the year 1907-08 that famine conditions prevailed when Land Revenue up to the extent of Rs. 32,000 was suspended and a sum of Rs. 58,500 was distributed as Taccavi and when the execution of Civil decrees was also postponed till after the close of famine.

CHAPTER III.—Administrative.

SECTION A.—Administrative Divisions.

The old administrative divisions were called *waziris*. These were twelve in number, and their names were as follows:—

Tahsil.		*Tahsil.*	
Nahan ..	1. Dharthi. 2. Khol.	Paunta.	1. Dun. 2. Giripar.
Pachhad ..	1. Pajhota. 2. Keontan. 3. Neori. 4. Pachhad. 5. Sain.	Rainka ..	1. Karli. 2. Palvi. 3. Kangra.

Each of these *waziris* consisted of several *bhojes* which were further sub-divided into villages and *bases*. The statement below gives the *bhojes* in each Tahsil :—

Tahsil.	*Bhojes.*	*Bhojes.*	*Bhojes.*
Nahan	(1) Sarahan. (2) Porli. (3) Danda. (4) Jaitak. (5) Panjahal. (6) Jhajar. (7) Kathana.	(8) Naoni. (9) Sailarni. (10) Mogi-Nand. (11) Dandor. (12) Gird-Nawah. (13) Bajhara. (14) Barhma-Bhud.	(15) Barthal. (16) Jamli. (17) Bagerat. (18) Nahwag. (19) Maidhar. (20) Jhhala.
Paunta	(1) Kathwar. (2) Korgah (3) Sakhaoli. (4) Giripar.	(5) Kamaru. (6) Auj. (7) Korla. (8) Dun.	(9) Haripur. (10) Malgi. (11) Lohgarh.
Pachhad .	(1) Lawasa. (2) Ronjah. (3) Chua. (4) Rasomandhar. (5) Jehar. (6) Dingar. (7) Runeri. (8) Mangadh. (9) Dachh. (10) Kotla. (11) Panwan. (12) Banahan. (13) Kotki Ratoli. (14) Gadhasar. (15) Chakli. (16) Jalalat. (17) Kalyan.	(18) Keontan. (19) Dhamla. (20) Ghat. (21) Mohanaki. (22) Boharli. (23) Tahlera. (24) Chamrog. (25) Bhajera. (26) Tiparya. (27) Dharthi. (28) Gharar. (29) Khalog. (30) Pargiyal. (31) Mandhar. (32) Goshain. (33) Haban.	(34) Diman. (35) Bakhog. (36) Badhorli. (37) Sarsubharog. (38) Bahelgi. (39) Sarahan. (40) Bajga. (41) Bhelan-Khas. (42) Masarya. (43) Sheli. (44) Dharoli. (45) Panjerli. (46) Paori. (47) Shiai. (48) Mangan. (49) Shilli.
Rainka ..	(1) Dadhog. (2) Chagroti. (3) Chetha. (4) Salsathe. (5) Raiki. (6) Sangrah. (7) Shamra. (8) Punar. (9) Gandhori. (10) Bhawai. (11) Dasakana. (12) Tikri. (13) Sanghna.	(14) Ganog. (15) Senj-Salora. (16) Ludhiana. (17) Rajana. (18) Charna. (19) Daman. (20) Nansau. (21) Karali. (22) Jail. (23) Shargaon. (24) Halahan. (25) Banog. (26) Sangtu.	(27) Nenidhar. (28) Jhakandaun. (29) Chandau. (30) Shilai. (31) Mast. (32) Ghandwar. (33) Shila. (34) Jamun. (35) Nihar. (36) Kachhiva. (37) Mahipur. (38) Sanorah. (39) Ratank.

CHAP. III, A.
ADMINISTRATIVE.

An official called *guldar*, a corruption of *ghaladar* (literally a store-keeper of grain) was in charge of each *waziri*. He was also called *jam andar*, and had a *barati* or *chaprasi* under him. These officials often used to live in the capital and visit their charges when they pleased. Each *bhoj* had a *siana* or headman and over each group of two or more *bhojes* there was a *chontru* or *zaildar*. A *siana* had a *dhimedar* as his deputy, but the latter was not recognised as a public servant.

Administrative Divisions.

The whole State is now divided into four Tahsils which are further divided into *zails*, *patwar* circles (*halkas*) and *mauzas*.

The *zails* are as follows :—

Tahsil.	*Zail.*
Nahan	1. Daghera. 2. Amrayun.
Paunta	1. Haripur. 2. Bhungarni. 3. Kamrau.
Rainka	1. Chiori. 2. Sangrah. 3. Bhawai. 4. Mast. 5. Gundahan. 6. Sain. 7. Shalai. 8. Haripur.
Pachhad	1. Deothi Majhgaon. 2. Dhamla. 3. Rajgarh. 4. Mangarh. 5. Bhelan. 6. The *jagirs* of Kanwars Ranzor Singh and Randip Singh. 7. Narag.

The statement below gives the area, population and the number of *patwar* circles and *zails* in each Tahsil :—

Tahsil.	Area in Kachha bighas.	POPULATION.			Number of *patwar* circles.	Number of *zails*.
		Males.	Females.	Persons.		
Nahan	574,392	11,502	8,901	20,403	8	2
Paunta	795,648	20,148	15,499	35,647	12	3
Pachhad ..	970,832	17,053	15,195	32,248	24	6
Rainka	1,166,080	33,681	26,589	60,270	27	7
Total ..	3,506,952	82,384	66,184	148,568	71	18

CHAP. III, A.

ADMINISTRATIVE.

There is no Wazir or Diwan in the State, as the Maharaja himself administers it, with the assistance of the Secretary.

The Revenue Administration of the entire State which forms a unit of a district is conducted by the Collector who also enjoys the powers of a District Magistrate. Each Tehsil has got a Tahsildar in-charge who is responsible for the collection of Land Revenue, disposal of Revenue cases and the supervision of Land Records. The Tahsildars enjoy the power of Assistant Collector 1st Grade and 2nd Grade according to the Land Revenue and Tenancy Acts of the Punjab which are in force *mutatis mutandis*. The powers of Financial Commissioner are exercised by the Maharaja himself.

There are Sub-Treasuries in charge of the Tahsildars Paonta, Rainka and Pachhad. Revenues of Nahan Tehsil are credited to the Suddar treasury of which His Highness the Maharaja himself is the Treasury Officer.

There is a regular system of audit of account for which an Examiner of Accounts is appointed.

SECTION B.—JUSTICE.

CHAP. III, B.

JUSTICE.

Civil Justice.

BEFORE the accession of Raja Sir Shamsher Parkash Civil Justice was administered according to the old system, practically everything coming to the Ruler for final decision. Raja Sir Shamsher Parkash organised the introduction of regular courts on the line of British India. The new system was remodelled by Raja Sir Surendra Bikram Parkash and has been further improved by the late Maharaja. Practically all laws and enactments in British India are invariably adopted unless they are unsuitable for local condition. As a result, Indian Civil Procedure Code, and other Civil laws are in force in the State. Formerly the highest tribunal was Judicial Council with the Ruler as *ex-officio* President. This has given place to a High Court (Ijlas Khas) constituted at present of His Highness the Maharaja as Chief Justice and two Puisne Judges. Appeals and revisions are heard by any of the Judges sitting alone or by a Division or Full Bench. Below the High Court is the court of District Judge. He exercises all powers enjoyed by the District Judge in the Punjab and those of a Small Cause Court. There is a court of Sub-Judge under the District Judge and the Tahsildars enjoy the powers of Munsifs to hear cases up to the value of Rs. 50.

Criminal Justice.

The Indian Penal Code and Code of Criminal Procedure together with all the local and special laws of the Punjab are in force. The Criminal Courts are organised as follows. The highest tribunal is the High Court (Ijlas Khas) which has already been described under Civil Justice. Below the High Court is the court of a Sessions Judge exercising all the powers of a Sessions Court in the Punjab. Below the Sessions Judge are the courts of District Magistrate and Magistrate, 1st Class and below the District Magistrate again are the courts of Tehsildars who exercise powers of Magistrates 2nd Class. Powers of Honorary Magistrate are enjoyed by Kunwar Randip Singh in his Jagir and magisterial powers in the Cantonment area are enjoyed by the Cantonment Magistrate, both exercising 2nd Class powers. The Conservator of Forests has also been invested with the powers of Magistrate, 1st Class to deal with cases of the theft of timber from the river Tons.

Criminal justice.

Legal practitioners are admitted to practice before these courts, both civil, criminal and revenue and petition-writers are licensed according to the rules framed by the High Court. Persons who have passed Law examination of the Punjab University or other examination of an equal standard are admitted to practise as legal practitioners without re-examination in the State. There are seven pleaders, six of the first grade and one of the second grade regularly practising at Nahan. There are eleven petition-writers, five at Nahan, two at Paunta and two each at Pachhad and Rainka. Petition-writers are appointed by holding a local examination according to the rules of the High Court.

The State has agreement for direct extradition of criminals in accordance with the Indian Extradition Act with the British India, Patiala, Kashmir, Keonthal, Kalsia, Chamba, Baghat, Kotaha, Balsan, Ghund, Bushahar, Bilaspur, Nalagarh, Jaipur, Mahlog, Tehri, Kothar, Theog and Nabha. Extradition.

The Indian Registration Act is in force. The District Magistrate and Collector is Registrar, and the Tahsildars at Nahan, Paunta, Rainka and Sarahan are Sub-Registrars. Registration.

SECTION C.—LAND REVENUE.

CHAP. II C.

LAND REVENUE.

Land revenue settlements.

BEFORE Sambat 1870 B. (A. D. 1813) the revenue of the State was collected in two ways, called in the Pahari dialect *kara* and *kaila*, *kara* meaning cash revenue and *kaila* revenue in kind. The unit was the *kain*, *i.e.*, the amount of land which could be sown by a given amount (usually four *kachcha mans*) of seed-grain. This unit however was not constant, as the area which can be sown with a given amount of seed varies with the productiveness of the soil. Moreover the *kain* itself varied, being sometimes five or even six *kachcha mans* in capacity. The *kain* unit was however uniformly assessed at one rupee in cash or two *kachcha mans* of grain in kind.

The first cash assessment. 1826 A. D.

In 1883 B., during the reign of Raja Fateh Parkash, a cash assessment was first imposed throughout the State, except in the *khols* of Haripur and Nahan, where revenue in kind was collected by the *bhandari*. The State demand was fixed at one-sixth of the gross produce, with the addition of a *bachh* or extra cess on each *kain* of land.

1845 A. D.

1826 A. D.

In 1902 B. the *batai* system was abolished in the two *khols* mentioned above, and they too were assessed at a cash revenue. In 1902 B. the revenue of 1883 B. was increased by 20 per cent.

1878 A. D.

The first Regular Settlement was carried out under the orders of Raja Sir Shamsher Parkash in 1935 B. by L. Nand Lall the assessment being fixed for a period of fifteen years. The whole State was surveyed and regular revenue records drawn up. At this settlement, in addition to the revenue demand, *lambardari*, and *patwar* cesses and local rates were imposed. The State was then divided into four Tahsils, Nahan, Majra, Pachhad and Palwi (Rainka). The settlement operations met with considerable opposition in Rainka, fostered by certain officials who thought their interests threatened under the old regimé. The *zamindars* were ignorant of the precise amount of the demand and were mere puppets in their hands.

1887 A. D.

1892 A. D.

The Revised Settlement was commenced in 1944 B. under the direction of Rai Parmeshari Sahai, a retired Superintendent of Settlement in the United Provinces and completed in 1949 B. The *zamindars* offered no opposition to it. Only Tahsils Paunta and Nahan and *waziris* Sain (partly in Tahsil Pachhad and partly in Rainka) and Karli in Tahsil Rainka were re-surveyed, *zaildars* were appointed and the cesses were increased by one per cent. for *zaildari* dues.

Cash assessment.

The cesses finally sanctioned were as follows :—

	Rs. A.
Patwar	6 8
Lambardari	5 0
Zaildari	1 0
Local Rate	12 8
Total ..	25 0

CHAP. III C. LAND REVENUE. Cash assessment.

The revenue at this Settlement was enhanced by 50 per cent., this increase being based on several considerations :—(1) the increase of the cultivated area, (2) the rise in prices, (3) the colonization of the Dun *ilaqa*, and (4) the development of irrigation due to the increase in the number of *kuls*. The State demand was maintained at one-sixth of the gross produce. To arrive at a fair assessment the average of the following four estimates of produce was accepted :—(1) the produce estimated by the *zamindars* of the *chak*, (2) that estimated by Tahsildars, (3) that arrived at by an appraisement (*kankut*) of selected fields, and (4) the estimates accepted at the previous settlement. The *parta* rates varied in different places according to the degree of productiveness of the land and the quality of the produce. Further, owing to the rise in prices, the *parta* rates of the previous settlement were slightly increased. But the most important factor in enhancing the revenue of the State was the colonization of the Dun *ilaqa*. In 1938 B. the attention of the Raja was directed to the scheme, and the tract was colonized by Bahtis, Sainis and Jats of the Hoshiarpur and Jullundur Districts and of the Rupar Tahsil in Ambala. These sturdy and industrious people had very small holdings in their own districts, and as they were granted land on very favourable terms by the State, they rapidly colonized the Dun. At the first Regular Settlement the cultivated area of Tahsil Paunta was only 20,775 *bighas pakka*, most of it being barren waste, and the number of cultivators was small. At the revised settlement it was measured as 39,065 bighas. The revised settlement worked well on the whole. 1881 A. D.

At the first Regular Settlement the State was divided into estates (*mauza* or *ilhaq*), each comprising several *bases*. The small size of the *mauzas* caused inconvenience both to the revenue officials and the people, so at the second Regular Settlement the *mauzas* were enlarged. The number of *patwaris* was increased, and the headmen, who used to get fixed sums by way of remuneration, were now given a *pachotra* of 5 per cent. on the land revenue, according to the rules, under Act XVII of 1887, and made responsible for the collection of the State revenues.[1]

Kuls.

In order to increase the number of *kuls* the State decided to levy no water-rate for two years on every new *kul* which had cost less than one hundred rupees, and for five years on those which had cost more.

Revenue instalments.

The land revenue was to be collected in four instalments, *viz.*, on the 15th Asar and 15th Sawan in the Rabi and on the 15th Manghsar and 15th Poh in the Kharif.

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[1]The *lambardars* were also made responsible for maintaining correct registers of all marriages and for reporting them to the Tahsil. As remuneration they receive a rupee at each marriage and annas eight for each *rit*.

CHAP. III C.

LAND REVENUE.

The village common land.

Some common land is attached to every village, and where the village is divided into separate *pattis* each *patti* has its own common land. Every resident of the village or *patti* has the right to cut grass or fuel and to graze cattle in it. In the hills two kinds of lands are set aside for grass and attached to each village, *viz.*, (1) *charand, i.e.*, grazing land, (2) *ghasan, i.e.*, land on which grass is grown but which is not used for grazing, the grass being cut and stored for use during the winter or rainy season. The *zamindars* are allowed to graze cattle or cut grass and trees for fuel in the *zamindari* forests, but wood for building purposes may be cut only with permission of the Collector. In villages where there is no *zamindari* jungle the *zamindars* are allowed to graze cattle or cut trees for fuel in the unreserved forests. In all unreserved State forests agriculturists are exempted from payment of half the grazing dues.

The common fund (*malbah*).

The *malbah* is not realized in cash. In the hills the amount required for expenditure in the common interest is collected by a *bachh* or contribution realised in equal shares[1] from every family in the *bhoj*, and not according to the area of land held or the amount of land revenue paid. When any article is needed it is generally collected in kind by a *bachh*, cash being seldom collected and only on special occasions. Collections are generally made for feeding *fakirs* or holy men, and for celebrating festivals. Cash is also collected by *bachh* to meet the expenses of cases relating to common intersts or for the construction of temples. There being no *bhojes* in the Dun *ilaqa*, the villagers arrange the amount of contribution (or *bachh*) among themselves, but in the hill tracts the *lambardars* or *dhimedars* have this responsibility. *Lambardars* in the plains have power to incur all expenditure necessary for the community. Money or grain is borrowed from some shop agreed upon, and the sum realized aftwerwards from the land-owners in proportion to the land revenue paid. *Dhimedars* (Deputy *lambardars*) collect revenue under the supervision of the *lambardars* and perform their duties in their absence.

The income from the common land.

All income derived from the common land, *viz.*, from contracts for grass, sale of fuel, timber, etc., is divided by the owners among themselves.

The term of the 1st Revised Settlement expired with Rabi 1920 in the case of Nahan and Paonta Tahsils, and with Rabi 1922 in the case of Renka and Pachhad. For some reasons or the other, the State could not take up the 2nd revision till 1927 A. D. In 1927 the services of Rai Bahadur Sardar Kahn Chand, Retired P. C. S., who had held the appointment of Deputy Commissioner in the Punjab, of Settlement

[1]The more important families pay a larger share.

Commissioner in the Gwalior State and of Revenue Minister in the Patiala State, were obtained with the consent of His Highness the Maharaja Adhiraj of Patiala. He made a preliminary tour in the State and presented a Forecast Report showing an expected increase of about Rs. 73,768 in the Land Revenue of the State. His proposals were considered in a council by all the important officers in service or retired presided over by His Highness and sanctioned. The work of resurvey in the Paonta and Nahan Tahsils was started in 1928 and the whole work of the Nahan and Paonta was completed within about a year and a half in 1929 A. D. Re-survey work in the Renka Tehsil was started in March 1928 and the whole work including assessment and preparation of records was completed in 1930 or within two years. In the case of Pachhad, it was decided only to do *Tarmim* or the map correction work and the work of resurvey was postponed to a future date. The assessment work of Tahsil Pachhad was completed in 1931. Thus the Settlement Operations of the whole State were carried on from January, 1928, to September, 1931.

CHAP. III C. — LAND REVENUE. — Income from land revenue.

The aim of the Settlement was not only the revision of assessment but the revision of record of rights. A new record of rights consisting of the following papers was prepared :—

(1) A Robkar Ibtdai or "Preliminary proceedings."

(2) Shajra Kishtwar or field map.

(3) A Shajra Nasab or the Genealogical tree.

(4) A Jamabandi or register of holdings of owners or tenants.

(5) A list of revenue assignments and pensions.

(6) A statement of rights in Irrigation.

(7) A Wajib-ul-arz or the village administration paper.

(8) The orders about the announcement of the New Jama and its distribution overholdings.

Limits of the old Tehsils were maintained and no attempt was made to disturb the number of villages or units of assessment, the slight changes introduced being negligible and due to unavoidable circumstances. The number of assessment circles was, however, reduced by clubbing together the old ones which were not based on natural or geographical distinctions. The new division compared with the former

CHAP. III C.
LAND REVENUE.
Income from land.

and the total number of estates or villages according to the New Settlement by Tehsils stands as below :—

Name of Tehsil.	Name of old assessment circle.	Name of new assessment circle.	Number of villages.
Nahan ..	1. Jhajar	1. Pahari ..	106
	2. Dharti		
	3. Panjahal ..		
	4. Kansar	2. Khols ..	46
	5. Bajahara		
Paonta ..	1. Pahari	1. Pahari ..	81
	2. Kurla		
	3. Dun		
	4. Naili Khera	2. Dun ..	81
	5. Giri Par ..		
	6. Haripur Khols ..	3. Khols ..	7
Renka ..	1. Sain	1. Sain ..	60
	2. Karli	2. Palwi ..	125
	3. Sangrah		
	4. Bhawai		
	5. Nichla Kangra ..	3. Kangra	65
	6. Ladhi		
	7. Uparla Kangra ..		
Pachhad ..	1. Deothi Majhgaun ..	1. Giri Par ..	401
	2. Karganun ..		
	3. Rajgarh ..		
	4. Mangarh ..	2. Giri War ..	
	5. Sarahan Bajgah ..		
	6. Paonwala Jagir ..		
	7. Narag		

The preparation of the record of rights and the work of the assessment has been conducted according to the latest instructions prevailing in the Punjab, as laid down in the Douie's Settlement Manual and the Standing Orders of the Financial Commissioners' Punjab. The standard of assessment, which was $\frac{1}{6}$ of the gross produce or equal to half net assets has been lowered to 35 per cent. following the spirit of

the Punjab Land Revenue Amendment Act of 1928 which has been only partially adopted. The net result of the Settlement has been an increase of Rs. 80,938 or 34 per cent. of the past demand spread over the various tehsils as per table below :— CHAP. III C. LAND REVENUE. Income land.

Name of Tahsil.	Net land revenue, Khalsa and Jagir of the preceding settlement.	Net land revenue, Khalsa and Jagir of the year preceding the year of new settlement.	Net land revenue, Khalsa and Jagir as sanctioned in the new settlement.	Percentage of increase as compared with column No. 3.
	Rs.	Rs.	Rs.	
Nahan ..	20,757	20,312	25,233	+24
Paonta ..	44,818	48,880	73,624	+51
Renka ..	83,644	88,334	1,20,776	+37
Pachhad ..	82,979	82,751	1,01,582	+23
Total ..	2,32,198	2,40,277	3,21,215	+34

The great advantage of the New Settlement has been the proper distribution of the assessment over villages and within villages over various holdings. The policy of progressive assessment was adopted where the increase was found too excessive to be taken at once. Times were difficult for the introduction of a New Settlement and discontent in the position was apprehended on the examples of the other Simla Hill States, Suket and Bilaspur. Under the towering influence of His Late Highness, the New Settlement was readily accepted and introduced without a hitch. Reasons of enhancement were increase in the cultivation, an abnormal rise in the prices of produce as compared with the last Settlement and the increase of demand for land justified by the rise in population. The last Settlement revenue rates were either maintained or slightly enhanced.

The land in the State being of very different qualities and productive power, each Tahsil was divided into several *chaks* or assessment circles. In the Settlement of 1947, Nahan was divided into five assessment circles, Paonta and Renka into six each and Pachhad into seven. In the recent Settlement, the number of assessment circles has been reduced as below :— Division into Chaks or assessment circles.

Nahan to two..
Paonta to three.
Renka to three.
Pachhad to two.

The following is a brief account of the revenue rates past and present and the characteristics of the various assessment circles :—

RATES OF REVENUE IN SIRMOOR STATE.

Name of Tahsil.	Name of assessment Circles.	Settlement.	Kul I.	Kul II.	Obar I.	Obar II.	Obar III and Khil	Banjar Jadid.	Banjar Qadim.	Ghasni.	Naqabil.
			Rates and kinds of soil per bigha Kham.								
			Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
NAHAN.	Pahari	Past	0 9 6	0 7 3	0 6 3	0 4 9	0 2 0	0 3 3	0 1 2	0 1 4	0 0 2
		Present	1 2 0	0 13 0	0 7 6	0 5 0	0 3 0	0 3 0	0 1 6	0 1 6	0 0 2
	Khol	Past	0 10 8	0 8 0	0 7 7	0 5 4	0 4 0	0 4 0	0 1 4	0 1 4	0 0 2
		Present	1 4 0	0 15 0	0 7 9	0 5 3	0 3 0	0 3 0	0 1 6	0 1 6	0 0 2
PAONTA.	Pahari	Past	0 11 2	0 8 8	0 8 1	0 6 6	0 2 3	0 3 4	0 1 4	0 1 4	0 0 1
		Present	1 0 0	0 13 0	0 8 3	0 5 6	0 3 0	0 3 0	0 1 0	0 2 0	..
	Dun	Past	0 9 2	0 7 1	0 7 9	0 5 4	0 2 0	0 3 6	0 1 4	0 1 4	0 0 1
		Present	0 14 0	0 11 0	0 8 0	0 5 8	0 3 3	0 1 6	0 1 6	0 0 3	0 0 3
	Khol	Past	..	..	0 5 4	0 3 4	0 2 0	0 1 4	0 1 4	0 1 4	0 0 2
		Present	0 14 0	0 11 0	0 8 0	0 5 4	0 3 0	0 3 0	0 1 3	0 1 3	0 0 2
RENKA.	Sain	Past	1 0 0	0 12 0	0 10 0	0 6 0	0 2 0	0 4 0	0 1 0	0 1 0	0 0 1
		Present	1 6 0	1 2 0	0 12 0	0 8 0	0 4 0	0 4 0	0 1 6	0 1 0	0 0 1
	Palwi	Past	1 0 0	0 12 0	0 10 0	0 6 0	0 3 0	0 4 0	0 1 0	0 1 0	0 0 1
		Present	1 4 0	0 15 0	0 10 0	0 7 0	0 3 6	0 3 6	0 1 0	0 1 0	0 0 1
	Kangra	Past	0 14 0	0 10 0	0 8 0	0 5 0	0 5 6	0 4 0	0 1 0	0 1 0	0 0 1
		Present	1 0 0	0 13 0	0 8 3	0 5 6	0 3 0	0 3 0	0 1 0	0 1 0	0 0 1
PACHHAD.	Giri Par	Past	0 14 0	0 10 0	0 8 0	0 5 8	0 4 0	0 2 10	0 1 0	0 1 0	0 0 1
		Present	1 2 0	0 13 0	0 9 6	0 6 3	0 3 3	0 3 3	0 1 4	0 0 9	0 0 1
	Giri War	Past	0 15 6	0 11 6	0 9 6	0 5 9	0 4 0	0 3 11	0 1 0	0 1 0	0 0 1
		Present	1 2 3	0 13 0	0 10 0	0 6 3	0 3 6	0 3 6	0 1 4	0 0 9	0 0 1¼

CHAP. III C.

LAND REVENUE.

Land revenue rates.

Nahan Tahsil.

Generally speaking the soil of this Tahsil, which on the south adjoins the Ambala District, is sandy and stony. It comprises the 2 *chaks* (assessment circles) shown in the margin. The Dharthi Dhar and Nahan *khol* lie wholly within it. With the exception of a small portion irrigated by the Giri and Jalal which flow along its borders and the Markanda which flows through it, it is almost entirely dependent on the rainfall. The *zamindars* are of an inferior class, and the people living round Nahan itself make more by selling grass and fuel than by cultivation. In the vicinity of Nahan self-cultivating owners are few, and most of the land is cultivated by tenants. These are mostly Gujars in the part adjoining Ambala and Kanets in the Dharthi, but tenants are difficult to obtain, and land is often left fallow in consequence. Steps have been taken by the State with good results to prevent tenants being enticed away by one proprietor from another. Sugarcane, ginger and turmeric are grown on the banks of the Jalal and Giri. and mango trees are plentiful. The old five chaks or assessment circles have been condensed and reduced to two.

Name of old chak.	*New circles.*	*Number of mahals.*
Jhajar Dharthi Panjahal Kansar	Pahari ..	106
Bajahra	..Khols ..	46
Total ..	..	152

Pahari circle.

This assessment circle represents the northern half of the Nahan Tahsil. It includes the town of Nahan and is higher in level and hilly in nature. The whole mountain range, which extends throughout the length of this tract, is called Dharti and its lower slopes, which are often irrigated, are known as Ghar, both being a collection of the old assessment circles of Jhajar, Dharti, Panjahal and Kansar. The western portion of this range comprising parts of Jhajar and Dharti is less attractive and, therefore, not so thickly populated as the eastern part which has a better soil, richer in produce and softer for cultivation than the hard and dry soil of the west. The irrigated lands are, however, good, and either grow rice of superior quality, or fine ginger well known for its Ghar Sonth (dry ginger). Generally speaking the Dharti area is not supposed to be rich, but its reputation for poverty is due to a few depreciated villages found in the western portion. Quite a good proportion of cultivation, *i.e.*, 21 per cent, is irrigated and 47 per cent of it has been classed as Obar I, generally bearing two crops in the year. The rainfall is ample and crop failures are few. Communications have improved. Population and cattle have increased by 28 and 7 per cent. respectively. Since the last Settlement, the price of land has increased 15 times, and the incidence of cash rent is more than double.

Khol Circle.

This circle represents the southern half of Nahan Tahsil, cut up and drained by the Markanda in the east, the Sailani Nala in the middle and the Run in the west. The main feature of the tract is the predominance of Kokath forests with a sprinkling of bamboo and sal

CHAP. III C. — LAND REVENUE. — Khol circle.

cultivation being only 7 per cent. of the total area. The eastern and western khols are inhabited by cattle rearing Gujars who cultivate only small bits for their grain requirements. In the central portion, there are some valuable pieces of flat lands, on which cash rents are taken. The gardens of Bikramabad, Khaddar Ka Bagh, Kala-Amb and Jabbal Ka Bagh with other minor gardens near Nahan are all situated in this circle. There is a number of zamindari villages belonging to the residents of Nahan. The vicinity of Nahan and the metalling of Kala-Amb Nahan road, which runs through this tract, have increased the value of land and its produce. Cash rents have nearly trebled and price of land has gone up 4 times bearing a proportion of Rs. 7 to Re. 1 of land revenue. Cultivation is stationary but irrigation has increased by 10 per cent. Each 100 bighas of cultivation grows 150 bighas of crops, and the percentage of area failed is very low. The peasant proprietors and tenants make extra income by the sale of milk and ghee, and by State service. Prices have increased enormously.

Paunta Tahsil.

Paunta Tahsil contains 169 villages distributed as shown in the margin by assessment circles. It comprises three natural divisions,—the Dun plain, the hill tract and the Haripur *khol*. Of these the Dun is the most productive, being watered by the Giri and Bata rivers. Hill torrents also irrigate parts of the *khol* and hill tracts. In the Dun the land of the Parduni tract, which is under the Forest Department, is very fertile, but it is not cultivated. Nali Khera is a very rich tract in the Dun, but it receives no irrigation, and even its cattle have to be watered at the Jumna. A few wells exist in the Dun, but the supply is short in the hot weather. Though the Giri traverses the Tahsil, there is little irrigation from it and the proposed Giri canal is a great desideratum. There are extensive *sal* forests. The people of the Tahsil are well off. Since the former settlement the cultivated area has largely increased, as already noted, and owing to this and the rise in prices its revenue has been considerably increased at the last settlement.

Name of old chak.	*New circles.*	*Number of mahals.*
Haripur ..	Khols ..	7
Dun .. / Nali Khera .. / Giripar ..	Dun ..	81
Korla .. / Pahari ..	Pahari ..	81
	Total ..	169

Pahari circle.

This circle represents the northern half of the Paonta Tahsil divided into two parts by the Giri river. The Giri Par contains the highest point situated in the Kamru Dhar and represents the old Pahar circle extending north-west from the junction of the Tons and the Jamuna to the limits of the Renka Tahsil. The Giri War portion is a continuation of the Nahan Dharti along the bridle road to the Tal Sirmoor through Kansar, which formed the Kurla assessment circle of the last settlement. The markets, by which this part is served, are Chuhar Pur, Paonta, Majra and Chandni, lying within 15 miles. The surplus produce is carried either on mules or on human backs. In this respect, it is somewhat adversely situated than the Pahari circle

of Nahan, but, in the matter of richness of soil, irrigation facilities and the resources of labour and money, it is far superior to that. About $\frac{2}{3}$rds of cultivation is either irrigated or the first class Obar of the Dofasli type. Rainfall is as good as in the Pahar circle of Nahan, but the soil is not so thirsty as found in the western portion of that circle. Price of land is higher than in any other assessment circle and is 98 times of the land revenue. Like the zemindars of the neighbouring Kangra Waziri of Renka, the people are frugal, industrious and freely practise polyandry. They cultivate 55 per cent. of their land themselves. Since the time of the Regular Settlement of Sambat 1947 Bikram, prices of agricultural produce have increased more than cent per cent. and the increase in the number of cattle, sheep and goats, with which the zemindars make extra income, is remarkable.

Pahari circle.

Dun circle.

The Dun circle, as its name implies, consists mostly of the long strip more or less evenly situated, extending from Kolar rest-house eastwards to the Jamuna river, and lying between the Siwalak and Himalayan ranges; and the eastern most tract of the plain type, situated beyond the Giri river. It consists of the old assessment circles of Nali Khera, Giri Par and the Dun, and drains towards the Jamuna river chiefly through the Bata stream. This is by far the most important assessment circle from the point of view of agricultural resources. The soil is good Seoti in which Barani sugarcane is successfully grown. Irrigation is limited to a few villages mostly in the vicinity of the Giri river or on the banks of the Bata stream. Cultivation is, therefore, mostly dry and dependent on rainfall which is, however, much better than in the neighbouring plains of the Punjab, affording security against famines. Out of a total area of 107 square miles, 55 per cent. is under State forests consisting chiefly of Sal. Of the remainder 45 per cent. is unculturable of no intrinsic value and 31 per cent. is under cultivation leaving only 7 per cent. as the zemindari banjar and other waste. The scope for extension of cultivation and grazing facilities is, therefore, limited. The adjoining forests send their fertilising rain waters to the adjoining fields. There has been an increase of 39 per cent. in cultivation since the last Regular Settlement, being largest as compared with that in other assessment circles. Owing to the abundance of villages of the zemindari type, the percentage of Khudkasht area is not as high as it should have been. There is scarcity of water in a number of Nali Khera villages which are otherwise rich.

Khol circle.

This is a small circle in the south-western corner of the Paonta Tahsil, touching the Nahan Khols, the Ambala District and the Kalsia State. It lies within the fold of the Palhori and Haripur khols of the Siwalaks, and more of the nature of a cattle rearing area than of cultivation. The grazing areas of forests are no less than the haunts of wild

CHAP. III C

LAND REVENUE.

Khol circle.

animals against whose depredation great deal of vigilance on the part of agriculturists is needed. Nevertheless the people, who depend more on cattle than cultivation, lead fairly comfortable life, and population has increased by 37 per cent. since the last settlement of Sambat 1947. Of the total area of 31 square miles 88 per cent. is under State forests and only 12 per cent. is under cultivation. Naturally, therefore, no extension of cultivation could be expected and cultivation has consequently fallen. The abundance of cattle supplies, sufficient manure, and half of the cultivation is returned as first class Obar. Irrigation being *nil*, each 100 bighas of cultivation grows 162 bighas of crops.

Rainka Tahsil.

Tahsil Rainka lies to the north of Tahsil Nahan. It consisted of six *chaks* (assessment cirlces)—Karli, Sain, Sangrah, Bhawai, Kangra (I) and Kangra (II), which have been reduced to 3—as per detail in the margin. The soil is fertile and the people are comparatively rich. The revenue demand was increased by 50 per cent. at the last settlement. The Giri river flows for a considerable distance through the tahsil, but irrigates only a small area. The greater part is owned by Kanets and Bhats; a little by Kolis. The chief products are rice, ginger, turmeric, wheat, maize, walnuts and opium.

Old chaks.	*New circles.*	*Number of mahals.*
Sain Karli	Sain ..	60
Sangrah Bhawai	Palwi ..	125
Kangra (I) Kangra (II)	Kangra ..	65
	Total ..	250

Sain circle.

This circle, which contains the head-quarters of this tahsil, represents the whole of its Cis-Giri portion. With the exception of few villages west of Jalal adjourning the Nahan and Pachhad tahsils, the entire tract lies between the Giri river and the Jalal streams and forms the southern part of the Sain ridge which runs northwards into the Pachhad tahsil. The Sabar springs, which supply water to the Nahan Water works are situated in this area. Forty-six per cent. of the cultivation is irrigated and the soil is good, producing rice of the best quality. Markets are nearer and communications have improved since the last settlement. The total area is 127,338 bighas out of which 11,860 is cultivated. Of the uncultivated portion, only 4,319 bighas are under State forests. The remainder consists of Banjar, Ghasni and Charand affording considerable grazing facilities. Eighty-three per cent. of cultivation bears two crops in the year. Owners cultivate 61 per cent. of the cultivated area. A considerable part of land is owned by the inhabitants of Nahan who realise excessive cash rents from tenants. The people, though financially not as sound as their Giri Par brethren, are more intelligent and enjoy a better living. This circle stands first in the order of merit and thereby carries a higher rate of assessment.

CHAP. III C. LAND REVENUE. Palwi circle.

This circle is comprised of the old assessment circles of Karli, Bhawai, Lower Kangra and Sangrah. Extremely hilly in nature, it contains the highest Chur Peak and extends right up to the boundary of Jubbal State. It forms the central block of the tahsil containing the pick Giri Par villages. Out of the total number of 125 villages, the estates of Churdhar and Khurdhar are forest estates, the latter being in dispute with Jubbal. Of the zemindari area, 82,067 bighas is cultivated out of which 26,334 bighas or 32 per cent. is irrigated. The owners, who are indigenous Bhats and Kanets, are industrious and good husbandmen. They cultivate 67 per cent. of their land themselves and only 7 per cent. is held by occupancy tenants. The owners make extra income by the sale of walnuts, ghee, and goats and sheep and also earn a good deal by labour outside. Both cultivation and irrigation have increased by 18 per cent. and 14 per cent. respectively since the last settlement. Each 100 bighas of cultivation grows 170 bighas of crop. Valuable crops of ginger, turmeric opium and tobacco are also grown. At the recent settlement the former land revenue has been increased by 34 per cent.

Kangra circle.

This circle consists of the two former circles of Ladhi and Upper Kangra and lies on the eastern boundary of the tahsil forming the valley of rivers Naira, Sainj and Tons. There is not much difference between this circle and Palwi except that, barring a few villages of the type of Shillai, the soil is a bit inferior. The owners belong to the same category and possess the same characteristics as those of Palwi. They cultivate 70 per cent. of their lands themselves and the occupancy tenants hold 11 per cent. only. Each 100 bighas of cultivation grows 177 bighas of crop. Prices of lands have gone up constantly and the prices of grain and other produce, in spite of the secluded position of the tract, have nearly doubled. The increase in land revenue as secured in the recent settlement is 47 per cent. over the former in this circle. The increase in population is largest in this part.

Pachhad Tahsil.

Pachhad Tahsil has been divided into two *chaks* (assessment circles) instead of 7 in the past. At the new settlement the revenue has been increaseed by Rs. 18,603. The whole Tahsil is hilly. The rivers Giri and Jalai flow through it, but irrigate a very small area. The Sain Dhar produces *basmati* rice of the best quality. The chief landowners are Kanets and Bhats. In some villages Kolis own the land. Manure of all kind is used throughout the whole Tahsil. The tobacco of Panjhota is famous for its quality. Walnuts, pomegranates and the "Halla" nut (*Halela*) are among the important products. The road to

Old chaks.	*New circles.*	*Number of mahals.*
1. Majhgáon	Giri Par	401
2. Karganun		
3. Rajgarh		
4. Mangadh	Giri War	
5. Sarahan		
6. Narag		
7. Ponwala		

CHAP. III C.
LAND REVENUE.

Dagshai from Nahan passes through the Tahsil. It contains the jagirs of Kanwar Randip Singh and Kanwar Ranzor Singh.

Giri Par circle.

This circle is composed of the old circles Deothi Majghaun, Karganun and Rajgarh. Containing as it does the highest ranges of the Tahsil approaching the Chur Peak, it receives better rainfall and snow, and is cooler in climate. It resembles in all essentials the adjoining territories of Keonthal, Patiala, Jubbal and Palwi circles of the Renka Tahsil. The following is the summary of statistics prepared at the latest settlement of 1931 A.D. The total area is 488,257 bighas of which 182,283 bighas is under protected forests, generally open to grazing on payment of grazing fees. Of the zemindari area, 12 per cent. is cultivated and of the total cultivation 40 per cent. is irrigated. Cultivation has increased by 6 per cent. and there is a tendency towards growing better and more valuable crops. Of the total cultivation, 66 per cent. bears two crops in the year. Failures of crops are few and are more on account of depredations of wild animlas, or hailstorm than of the scarcity of rains. The land owners, consisting chiefly of the peasant proprietors, are represented by the industrious, frugal and law-abiding Kanets and Bhats with a sprinkling of Mian Rajputs. They cultivate 61 per cent. of lands themselves, and rear herds of cattle, sheep and goats thereby making a good deal of side income. There has been an increase of 28 per cent. over the former demand.

Giri War circle.

This circle, which contains the headquarters of the tahsil, represents its south-western half, resembling on one side the hilly circle of Nahan Tahsil and on the other the fertile Sain circle of Renka Tahsil. It thus has a variety of climate and fertility. The eastern strip lying between the Jalal and the Giri and extending northwards up to the Patiala boundary known as the Sain and Neori *ilaqas*, is the best, with the exception of a few villages lying on the either sides of the Jalal known as Jalalat. The central strip, consisting of the Dharti and the valley of Kowal, is middling, and the western strip comprising the Ghinni, and Ghar or the valley of Ghaggar, comes last. The soil is of various formations, that of the lower Dharti being hard and thirsty, and that of the Sain Dhar and the higher tops of Dharti being softer and cooler. Out of the total area, 12 per cent. is under cultivation, 20 per cent. is under State forests, 42 per cent. is covered by the village waste or charand, and 22 per cent. is Ghasin, Banjar Jadid and Kadim. The forest area consisting mainly of Chil and scrub forests gives shelter to hordes of monkeys which damage the crops and have become a real scourge. Cultivation has gone down by 13 per cent. since the previous settlement and, though the proportion of irrigation out of it being 29 per cent., is appreciable, the actual irrigation shows a decline of 15 per cent. The prices of agricultural produce and of land itself have gone up considerably. The increase in revenue is 18 per cent. over the former demand.

CHAP. III C, Jagirdars and Muafidars.

The important Jagirdars and Muafidars are :—

	Jagir money.
	Rs.
(1) Kanwar Ran Bijai Singh ..	3,000
(2) Kanwar Randip Singh, Jagirdar, Narag	3,418
(3) Kanwar Ranzor Singh, Jagirdar, Pavanwala	6,118
(4) Kanwar Brij Mohan Singh ..	614
(5) The Mahant of Jagan Nath temple	1,849
(6) Mahant Moti Nath, Raj Guru ..	643
(7) Kanwar Kundan Singh ..	*Nil.*
(8) Kanwar— Lachhmi Singh. Sher Singh. Sundar Singh. Surchet Singh.	*Nil.*

The following relatives of the Ruling House get sumptuary allowance :—

	Rs. A. P.
(1) Sardar Ran Bijai Singh ..	1,000 0 0 per annum.
(2) Kanwar Kundan Singh ..	60 0 0 „
(3) Kanwar Sundar Singh and Sher Singh	15 14 6 „

The memory of Mahant Banwari Das at whose instance Maharaja Karam Parkash founded the town of Nahan is held in great reverence. A *jagir* is assigned to his successors. Their pedigree table is given below :—

Mahant Banwari Das.
|
Mahant Singhi Rikh.
|
Mahant Narain Das.
|
Mahant Kanshi Das.
|
Mahant Ram Krishan Das.
|
Mahant Madho Das.
|
Mahant Mohan Das.
|
Mahant Lachhman Das (who died before he succeeded).
|
Mahant Paras Ram Das.
|
Mahant Jai Ram Das (officiating).

CHAP. III C.

Jagirdars.

Another personage worthy of mention is the Raj Guru. A great concourse (Jashan) takes place on the Dusehra at Kali's Temple (where the Raj Guru lives, and incense is burnt and prayers offered (hawan). Goats are sacrificed, and there is dancing. The Maharaja seats the Guru by his side and offers a nazarana to him. Then the other members of the Maharaja's family and the darbaris offer him presents. The Maharaja is a jogi worshipper of the Goddess Kali.

The Jagirdars of Povanwala and Narag collect and keep the revenue of their jagir villages. They are entitled to every kind of revenue of their villages, even the income from excise. They appoint their own lambardars, zaildars and patwaries with the consultation of the District Collector.

The rule as to the resumption of *jagirs* is that one-third lapses on the death of the assignee, another third on the death of his successor, while on the death of the third holder his successor is given a life allowance.

Muafi-holder.

The State has endowed several temples and religious persons with assignments of land revenue. In some cases proprietary rights, as well as the revenue, have been conferred on these.

Income.

The gross annual income of the State is Rs. 12,00,000.

SECTION D.—MISCELLANEOUS REVENUE.

CHAP. III, D. — MISCELLANEOUS REVENUE.

Excise. Country spirit.

THERE is no license for the wholesale vend of country siprit, and still-head duty is not levied. Country spirit is made in the State, retail vendors being allowed to distil their own liquor. The licenses for retail sale are auctioned as in the Punjab. There are shops at—

Tahsil Nahan : Nahan.

Tahsil Paunta : Paunta.

Tahsil Rainka : Dadahu.

Tahsil Pachhad : Sarahan, Sandna and Deothal.

European liquor is only sold retail at Nahan in emergencies by the State Bhandar which obtains its supply from British territory. Rum imported from British territory is sold at Nahan by the Bhandar.

Opium.

The hill opium grown in the State is alone used, licenses for its wholesale vend being issued. The retail licenses are auctioned as in the Punjab. The shops are distributed as follows :—

Tahsil Nahan : one shop at Nahan.

Tahsil Paunta : one shop at Paunta.

Tahsil Rainka : one shop at Dadahu.

Tahsil Pachhad :—one shop at Sarahan.

Jagirs in Tahsil Pachhad :—Five shops—Deothal, Shaya, Bharoot, Saina Ghat and Pritnagar.

Hemp grows wild in the State, but *bhang* only appears to be used in small quantities. The licenses for the vend of opium also cover that of drugs. Charas is imported from the Government depôt, Hoshiarpur, by contractors. Of the duty paid, Government retains $\frac{1}{14}$th as cost of management and the balance is paid to the State. In 1930-31 a sum of Rs. 3,342-13-9 was received by the State.

Stamps.

The Indian Stamp and Court-fees Acts are in force, the judicial stamps being distinct from the non-judicial. Judicial stamps are for 1, 2, 4, 6, 8 and 12 annas and for 1, 2, 4, 5, 7, 8, 10, 16, 20, 30, 40, 60, 70, 100, 200 and 400 rupees. Non-judicial stamps are for 2, 4, 8 annas and for 1, 2, 4, 8 and 16 rupees. All these stamps are obtained from Messrs. Waterlow and Sons, in England. Stamps are sold at the Sadar and Tahsil Treasuries. There are six licenced vendors, three at Nahan and one each at Rainka, Pachhad and Paunta. Each Tahsil has got an official vendor in addition.

The State receives Rs. 13,735 yearly from Government in lieu of transit dues, which they used to levy on all goods passing through their territories. The question of the imposition of custom duty on imports and exports is under consideration.

CHAP. III, D.

MISCELLANEOUS REVENUE.

In addition to the above, the incomes received from the foundry at Nahan and from the Tea Estates in Dehra Dun district and Chirapani, though of a private nature, are included in the State's receipts budget. These incomes have gone considerably down since a few years back. At present the income from the foundry is estimated to be Rs. 4,25,000 and from the Tea Estates Rs. 1,48,486-9-3. The total miscellaneous revenue excluding the forest and land revenues in the year 1936-37 is given in the following abstract :—

	Rs.	A.	P.
Stamps	22,273	3	0
Excise	30,242	3	7
Registration	1,237	0	0
Law and Justice	4,104	10	11
Jail Department	693	10	9
State Gardens	177	12	0
Tea Estates	1,48,486	9	3
Sayar Zakat	7,000	0	0
Postage Stamps	1,328	6	9
Foundry	4,25,000	0	0
Press and Stationery	8,537	11	3
Water Works	2,353	0	3
From various Departments of the State	46,668	12	0
Total	6,98,102	15	9

CHAP. III E.

LOCAL GOVERNMENT.

SECTION E.—LOCAL AND MUNICIPAL GOVERNMENT.

The District Board and Municipal Board were constituted in the years 1898 and 1868, respectively.

The amalgamated offices of the District Board and Municipal Committee are called the District and Municipal Board. The President of the Municipal Committee is *ex-officio* Vice-President of the District Board and is in charge of the Board.

District Board. The District Board has a President, a Vice-President and 27 members, out of which seven are nominated and twenty elected who hold office for 3 years. There is only one District Board for the whole State.

Municipal Board. The only municipality is Nahan which has a President and nine members, of which three are nominated and six elected. They also hold office for three years. The Municipal income from Octori duty in 1931-32 was Rs. 15,924-4-0 giving an incidence of Rs. 2-3-0 per head of the town population.

The District and Municipal Boards have nothing to do with the Surendra Water Works which are managed and controlled by the Public Works Department.

In 1936 a license for supply of electricity in Nahan has been given to Amar Electric Supply Company which has satisfied a long felt want.

SECTION F.—PUBLIC WORKS.

CHAP. III F.

PUBLIC WORKS.

The Public Works Department of the State is in the charge of a State Engineer. The department constructs all public buildings and looks after the Simla, Paonta and Kala-Amb roads, and the Rainka mule road. The State Engineer is also in charge of the Surendra Water Works installed in 1915. The District and Municipal Boards generally carry out their own works but often go to the Public Works Department for technical advice.

Since the publication of the last Gazetteer in 1904, the Public Works Department has constructed the Paonta, Sarahan and Dadahu dispensaries, Paonta and Majra Dak Bungalows, the Female Hospital, the Jail Press, Sarais at Kolar, Banethi and Majra, office of the Superintendent of the Medical and Sanitary Department, the Girl School, the Sessions Judge's Court, the office of the Superintendent of Police, the Amar Boarding House for the school boys, Mahima Library, the Amar Block of the Shamsher High School, and a Pavilion at Rainka. The Kala-Amb road and part of the Paonta Road have also been metalled.

SECTION G.—ARMY.

The late Raja Sir Shamsher Parkash had a well-disciplined force of about 400 infantry and 150 cavalry. During the second Afghan War, he, early in 1879 offered his personal services on the staff of General Roberts, but these were declined, though the Raja received the thanks of the Government of India. In the following year, however, the Raja, in common with their Punjab Chiefs, and in fulfilment of the terms of his *sanad*, asked to be allowed to send a contingent to Afghanistan, and 200 men, under the late Colonel R. C. Whiting, formerly an officer of the Indian Staff Corps, served with distinction in the campaign. As a reward for these services the Raja was definitely accorded the honour of a return visit from His Excellency the Viceroy. In 1888 the Raja offered to raise a body of Imperial Service Troops, consisting of 500 infantry with 2 Maxim guns. Government accepted 150 infantry with 30 sappers and two companies of Pioneers were raised. These were subsequently (in 1889) formed into the Imperial Service Sappers and Miners and served with distinction in the Tirah campaign of 1897-98 under the command of Major Bir Bikram Singh, the younger brother of the then Raja. He received the Order of the Indian Empire in recognition of his services, together with the rank of Captain in the British Army in which capacity he was attached to the Bengal Sappers and Miners. CHAP.III G. ARMY.

The Sappers were employed from March 1901 to April 1902 on the construction of the Khushalgarh-Kohat Railway. Their work and discipline were highly commended. Major Bir Bikram Singh represented the Imperial Service Sappers at the Coronation of His Majesty the King-Emperor of India in 1902 and was made an A.-D. C. to the Commander-in-Chief of the British Army and given the Coronation Medal. Jamadar Chattar Singh represented the State Sappers at the opening ceremony of the Common Wealth Parliament of Australia. Other honours.

Kanwar Bir Bikram Singh was raised to the rank of Lieut.-Colonel and an Honorary A-D.C. to H. E. the Viceroy in the year 1910 and got the title of C.S.I. on 22nd June, 1914.

On the outbreak of the Great War in 1914—Maharaja Amar Parkash immediately offered his Company of Sappers and Miners for Field service. The Government of India greatly appreciated and accepted the offer. The Company proceeded to Mesopotamia on the 17th of November 1914, with strength as under :—

Senior special service officer.—Captain C. E. Colbeck, R. E.

Lieutenant Jiwan Singh.

Lieutenant F. Mayo.

Indian Officers—3. Sub-Assistant Surgeon—1.

N. C. O's and men 157, Transport 41, Public followers—17, Base official—2, Base orderly—1, Private followers—7.

CHAP. III G.

ARMY.

They were employed in Mazira on the constructions of raised roads as a protection against floods. During this time Lieutenant F. Mayo had 1,900 Arab coolies employed under him daily on Bund constructions and handled these men exceedingly well. The Company took part in the advance from Mazira for the attack on the Turkish positions on May 31, 1915. This was known as the Regatta on account of the attackers having to use Bellous (boats) in which to approach the Turkish position.

The Company then took part in the defence of Kutal Amarah where they were employed in the front line, from the commencement of the siege to the capitulation, they were first in, and last to leave. Lieutenant Mayo was seriously wounded during the siege. Of the survivors half were able to march to Shamran, the remainder on account of wounds and weakness had to go by steamer. Those that survived were prisoners in the hands of the Turks upto November 1918, time of the Armistice.

Casualties—

	State Officers.	Other ranks.
Killed in action		14
Died of disease		60
Wounded	1	18

Rewards—

M. C.	1
O. B. I.	2
I. D. S. M.	5
I. M. S. M.	4
Croix-de-Guerre	1

Lieutenant Mayo was the recipient of the Military Cross and the rank of Captaincy in the British Army.

On receipt of the information that No. 1 Company was besieged in Kutal Amarah, His Highness the Maharaja immediately offered to raise No. 2 Company. This loyal offer was gratefully accepted by the Government of India.

Colonel Bir Bikram Singh, C.S.I., C.I.E., having received instructions from His Highness to raise the Company, did so, after overcoming many difficulties in recruiting sufficient men. The Company was mobilised and proceeded to Bombay to embark for Mesopotamia on 14th July, 1917.

Strength—

British Officers	2	Captain P. N. G., Geary, R. E.. Lieut. W. E. G. Bender., I.A.R.O.
State Officer		
Indian Officers	4	
Indian other ranks	174	

The Company, while in Mesopotamia, were employed on barracks building in Makiana, after which they were attached to the 17th Division. In Bughdad, they were employed on Railways works. They

took part in the reconnaisance and action at Tikrit on the 28th March. They returned to India on the 6th of April 1919.

Casualties—

Died of disease	7
Invalided	48

On the 17th of June 1919 they proceeded to the Afghan War where they took part in the action at Chora Khan and Chaura Khan. The Company returned to Head Quarters on the 2nd December 1919 when they were demobilised.

Colonel Bir Bikram Singh retired on pension on 27th October, 1919 and Lieutenant F. Mayo was appointed Officer Commanding of the Sirmoor State Forces.

The whole of the Sirmoor State forces which before Great War consisted of 200 Infantry and 30 Cavalry in addition to the Imperial Service Troops, were reorganised after the demobilisation of the 2nd Company raised during the War. The present strength consists of :—

Head Quarters—		
Officer Commanding	1	
Assistant Commandant	1	
Adjutant..	1	
Band Master	1	
Sub-Assistant Surgeon	1	
No. 1. Field Company—		
Indian Officers	3	
Other Ranks	138	
No. 2. Company—		
Indian Officers	3	
Other Ranks	188	Including Band.
Body Guard—		
Indian Officers	2.	
Indian other Ranks	31	
Followers for all units	32	

The State Forces are well drilled and efficiently equipped with upto date arms. As Sappers and Miners they have an all-India reputation. A large number of officers from Indian States come to Nahan for training annually. The State also possesses 7 pieces of artillery and maintains a military band. The men enlisted in both corps are Rajputs, Muhammdans, Gurkhas, Punjabis and a few Purbias.

The death of Colonel R. K. Bir Birkram Singh, which took place at Simla on 13th August, 1923, was deeply regretted by all ranks. He had raised the Sirmur State Forces in 15th March 1890 when they became Imperial Service Troops and commanded them from that time upto 1919.

SECTION H.—POLICE AND JAILS.

CHAP. III, H — POLICE AND JAILS.

THE Police Department is under the charge of a Superintendent who is directly responsible to the Maharaja. There are four police stations, with headquarters at Nahan, Sarahan, Rainka and Majra, each in charge of a Sub-Inspector. There are ten out-posts, at Kala-Amb, Bata Mandi, Haripur, Majra, Banor, Haripur Fort, Rainka, Mohrar, Dharwa, Chuhar Dhar and Tah. The total strength of the police force is 206 excluding *chaukidars*. The Department is administered on the lines of the Police Act and Punjab Police Code. Considerable increase has been made in the strength of the Police and the number of outposts since 1904.

Jail.

The one jail in the State is at Nahan. It is in charge of a Superintendent under whom are a jailor, an assistant jailor, a compounder, two head warders, fifteen warders, two gate keepers and one matron. The Department is managed on the lines of the Punjab Jail Manual and the Indian Prisoners and Prisons Acts. The jail can accommodate a hundred male and female prisoners. In 1932-33, one hundred and twenty-four males and one female were imprisoned, and the daily average prison population was sixty. The expenditure was Rs. 61-7-0 per head.

In the same year there were only fifty-three admissions to the jail hospital, and the general health was exceptionally good, there being no death in the jail.

The jail industries are the manufacture of carpets, durries, munj matting, bamboo baskets and cotton cloth.

The Jail press undertakes printing of State forms and supply of stationery.

Additions have been made to the building so as to afford greater security against escape of prisoners and breach of Jail discipline.

The functions of Inspector-General of Prisons are performed by His Highness the Maharaja himself.

SECTION I.—EDUCATION AND LITERACY.

CHAP. III, I. — EDUCATION AND LITERACY.

THERE is a well equipped High school at Nahan styled as Shamsher High School which is affiliated with the Punjab University. The average attendance is 367. The staff consists of sixteen qualified teachers. It is inspected annually by the Inspectors of Schools, Ambala Division. Regular lectures on First Aid and Physiology Hygiene are delivered by the State Assistant Surgeon in the School. Periodical health examinations of boys are held by the Chief Medical Officer of the State which are proving very useful in improving their health. A spacious hostel called the Amar Boarding House is attached to it. This school and the Boarding house are maintained by the District Board. Recently the Mandalsa Kanya Maha Vidyala for Girls has been started by the State. The average attendance is 160. There are qualified lady teachers on the staff. Physical exercise is compulsory for all. The industrial education is its special features. Lectures on First Aid and Maternity are given by the Lady Doctor besides six-monthly Medical Examination of girls.

There are middle schools at Paonta and Sarahan and Primary Schools at *Dadahu, Bhavai,* Garahri, Narag Bassahan, Phagu and Majra.

Primary Education is free in the State.

The Mahima Library was established in 1929. It contains numerous standard books of reference and caters for every taste. Sanskrit and Hindi are its special features.

SECTION J.—MEDICAL.

CHAP. III, J. MEDICAL.

In 1872 His Highness the late Raja, Sir Shamsher Parkash, opened a small dispensary in Nahan where medical treatment according to European methods could be obtained. Since then the medical Department has grown in popularity and in efficiency, and there are now a Civil Hospital, a Female Hospital, Military and Jail Hospitals at Nahan, and three Tehsil dispensaries at Paunta, Sarahan and Dadahu, head-quarters of Rainka Tehsil, and three small village dispensaries, providing Allopathic medical treatment for all comers at Chakli, at Rajgarh and at Sangrah, midway between that place and Rajgarh. These village dispensaries are off the main roads, and are intended for the benefit of the inhabitants of the higher hills and malaria stricken tract of Ghinni.

The Municipal Committee continues to employ a *hakim* for the treatment of those who prefer Indian medicines, but their number is small.

The present Superintendent of *Medical and Sanitary Department*, who is also designated as Civil Surgeon is a retired Civil Surgeon of the Punjab. Under him is an Assistant Surgeon M.B.,B.S., two Sub-Assistant Surgeons in charge of the Civil Dispensary and a lady Sub-Assistant Surgeon in charge of the Female Hospitals, besides a staff of compounders and servants. Two of the outlying dispensaries are in charge of the Sub-Assistant Surgeons and four Hospital Assistants.

Medical stores are procured direct from England or from reliable firms in India on indent by the Superintendent, Medical and Sanitary Department and are supplied as required to the hospitals and dispensaries, on indents counter-signed by the Medical Superintendent. Surgical requisites, stationery, etc., are supplied in the same way under the same control.

The hill people willingly take medicines from Hindus on preference to Muhammdans and so only Hindus are employed as compounders in the medical Department. This prejudice is, however, gradually disappearing, as all treatment at the dispensaries is absolutely free, and as the prospects of the Hospital Assistants depend largely on their popularity in their districts, the attitute of the hill people towards the Department is decidedly friendly. In 1902 the Civil Hospital was moved into a new and handsome building called the Jubilee Hospitals which was erected by the present Raja at a considerable cost in memory of Her Imperial Majesty the late Queen-Empress.

The Female Hospital, Nahan.

The female hospital was started in 1896 and is housed in a spacious building providing a sufficient accommodation both for indoor and outdoor patients.

The marginal table shows the yearly total of patients in 1899, 1928, 1930 and 1932. The average daily attendance of new patients which was five a day, has risen to 12. This shows that the hospital is rising in popularity since its inception. The staff has from the first comprised a Lady Doctor, a *dai*, a cook, a *kaharni*, a sweepress and a *dhoban*. In 1903 a compounder was added to the staff and the increased strength is maintained.

		Yearly total.
1899	..	6,090
1928	..	9,441
1930	..	14,077
1932	..	17,228

During the outbreak of contagious diseases such as a plague and cholera, quarantine arrangements are made on the lines mentioned in the last Gazetteer, wherever such contingency arises and necessary staff for emergencies is kept ready.

The Superintendent of Medical and Sanitary Departments are also responsible to periodically inspect the school children and to report on the village Sanitation by touring in the District. The Lady Doctor similarly examines the girls in the Mandalsa Kanya Maha Vidyalya.

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CHAPTER IV.—Some places of interest.

CHAP. IV. PLACES OF INTEREST.

BANETHI.

Banethi lies on the Sarahan road at an elevation of 4,943 feet, twelve miles north-west of Nahan. There is a good rest-house which commands a fine view of the Nahan Siwaliks. It is the first stage from Nahan to Daghshai.

BHUJJAL.

Bhujjal is merely of interest as a camping ground, being the third stage from Simla on the Simla-Chakrata road in 77° 25′ N. and 30° 55′ E. on the Bachhiari *naddi*. The camping ground is on a plateau and commands a fine view of the Jubbal hills. The Chaur peak is two stages from this camping ground and Nahan six.

BIR BIKRAMABAD.

Bir Bikramabad is a good head-quarters for shooting, six miles south of Nahan on the eastern bank of the Markanda. It has large fruit and vegetable gardens, and mangoes, oranges and *ponda* (sugarcane) are grown. The gardens are irrigated from the Markanda. The place belongs to Sardar Ranbijay Singh, Rais, Sirmoor State.

CHAUR PEAK.

The Chaur peak, an elevation of 11,982 feet above the sea, is one of the highest summits among the mountains which occupy the sub-Himalayan tract. Its position is 30° 52′ N. and 77° 32′ E. From its peculiar shape and great height it forms a conspicuous element in the landscape for many miles around. The Chaur presents a striking appearance from the plains of Sirhind, and the view from its summit embraces a vast lowland tract on the south, and a wide panorama of the snowy range to the northward. Though below the limit of perpetual snow, drifts remain in the shady chasms on its flanks throughout the summer months. A dense forest of deodars and other conifers clothe the northern and north-eastern declivities, and rhododendrons, ferns, and gentians grow in patches on the detritus of its granite slopes. On the top of the peak, is a small *Shilving* which is worshipped. At its foot lies the temple, besides a spring. The Ling and temple have been described in Chapter I.

DADAHU.

Dadahu, the head-quarters of Tahsil Rainka, is about sixteen miles north of Nahan and lies on a low hill at the confluence of the Giri and Jalal, surrounded on all sides by mountains. Satibagh, which lies within the village, is a well known resort for members of the Giri Fishing Club. About a mile from the Tahsil lies the famous Rainka

CHAP. IV.
PLACES OF INTEREST.

lake and Pars Ram's tank. Satibagh commands a fine view of the Giri and of the trans-Giri hills which are covered with dense jungle. The climate is malarious after the rainy season. Its population in 1931 was 467. The head-quarters of the Rainka *thana* are in the tahsil building which was finished in 1900. There is a dispensary and post office in the village.

DINGARH KINER.

Dingarh Kiner stands on a picturesque site, in the gorge traversed by the route from Nahan to Rajgarh in Tahsil Pachhad, in 30° 44′ N. and 77° 21′ E. Northwards, it looks towards the Chaur mountain, southwards, along the valley of the Jalal river. The village consists of well-built flat-roofed houses, arranged in rows on the solid live-stone ledges of the mountain. The surrounding country, though rocky, contains some fertile spots, which produce luxuriant crops of wheat.

HARIPUR FORT.

Haripur, formerly a fort on the borders of the Jubbal State, is now occupied by a police outpost. The fort is 8,802 feet above sea level, in 77° 35′ N. and 30° 45′ E.

HARIPUR KHOL.

Haripur lies in 77° 25′ N. and 30° 25′ E., and commands the pass of that name. The direct route from Rainka to Jagadhri passes through it. The village, which is built like a village in the plains, stands on level ground amid the low hills of the Nahan Siwaliks. The pass, which is about two miles from Kolar, is narrow and steep. Kolar, on the Nahan-Paunta road, twelve miles east of Nahan, in the Kiarda Dun at the head of this pass, is a mart for the hill trade.

JAITAK.

The hill fortress of Jaitak crowns a steep ridge of slate, which rises above the Kiarda Dun, in 30° 36′ N. and 77° 24′ E. During the war in 1814, the Gurkhas occupied this position with a garrison of 2,200 men. They were attacked by two British detachments 1,700 strong, but without success; and it was not until after a tedious series of operations that the fort was finally captured in the following year. The elevation above sea-level is 4,854 feet.

The fortress was subsequently used as a prison, but is now in ruins. A small hamlet is the only remnant of old Jaitak. It commands a fine view of the Sain, Nahan and Dharthi hills. The famous Jaitak Khel of Kanets derives its name from this village.

KALA AMB.

Kala-Amb lies in 77° 15′ N. and 30° 30′ E. on the borders of the Ambala District. Its sarai is eleven miles two furlongs from Nahan. This is the most frequented route in the State and almost all travellers to and from the Punjab use it. The Markanda flows by it on the east. The ascent to Nahan commences here. Kala-Amb has a good pakka sarai with two *balakhanas* on either side of the gate-way, one of which is furnished in European style. It contains a police and forest outpost. During quarantine arrangements, travellers from non-infected areas are allowed to stay in the sarai, but all others are detained in large huts, of which a regular village has been built on the west bank of Markanda. CHAP. IV. PLACES OF INTEREST.

KATASAN DEVI.

The Katasan Devi pass runs over the crest of a low transverse ridge, which crosses the Kiarda Dun from the sub-Himalayan chain to the Siwaliks, in 30° 31′ N. and 77° 28′ E. The ridge divides the waters of the Bata, a tributary of the Jumna, from those of the Markanda flowing south-west towards the Sutlej. The route from Dehra to Nahan runs through the pass. The elevation above sea level is 2,500 feet. The pass lies eleven miles from Nahan. The Kolar and rest-house are one-and-a-quarter miles from the temple. The place was once a resort of tigers, but none are now found. The Devi's temple lies in a thick forest of *sal* trees with no habitation near it. Ghulam Kadir Rohilla was defeated by the Sirmur forces at this spot.

MAJRA.

Majra lies in 77° 35′ N. and 30° 25′ E., 20 miles east of Nahan. It was the head-quarters of the Tahsil till 1893 when they were transferred to Paunta. It now only possesses a police station, post office and forest *chauki*, with a comfortable bungalow reserved for His Highness and a District Board rest-house. It is situated near forests abounding in big and small game. The famous Jambu Khala is close by. The bungalow was originally built for Lord Lytton who came to shoot in Jambu Khala.

MOGINAND.

Moginand (*Moganand*) is the name of a village and low pass across the Siwalik range on the route from Sadhaura to Nahan, nine miles south-west of the latter town, in 30° 32′ N. and 77° 19′ E. The path leads up the valley of the Markanda, past the village of Moginand, which formed the rendezvous of the British column for the attack on Nahan during the Gurkha war in 1815. The approximate elevation of the crest of the pass is 2,600 feet above sea level.

The population in 1931 was 218.

NAHAN.

CHAP. IV.

PLACES OF INTEREST.

Nahan, founded by Raja Karam Parkash in Sambat 1678 is the capital of the State. Situated on an isolated ridge, it has a small population (7,808 souls in 1931). It is a picturesque town and well organised. Including the Civil Station its length is about two miles. The palace stands on the highest point, the town lying on its west, north and south. East of the palace is a plain called the Chaugan, surrounded by neat buildings, including the Clubs, the High School and the *gurdawara* of Guru Gobind Singh at its southern corner. Shamsherpur Cantonment over a mile in lenghh lies west of the town, and further west is the Bikram castle built by the late Raj Kumar Bir Bikram Singh.

In and about the town are several tanks and springs. The water of the Shivpuri spring is the purest. The use of spring water is now only nominal on account of the installation of Surendra Water Works. The town is surrounded by forest.

Raja Shamsher Parkash built a house in the Italian style called the Shamsher Villa on the eastern extremity of the Nahan *Dhar*. The Maharaja transacts the daily business of the State in a handsome building called the Head Office, erected on a small isolated hill in its compound. At the foot of the hill across the road is the High Court building.

The District courts lie close by, with the offices of the Accounts, Forest and Police Departments, all on a ridge above the road leading from Nahan to the Villa. The Tahsil is close to the District courts. In the centre of the town is the Rani-tal Bagh Garden. It contains a round tank on the bank of which is a fine temple. The iron foundry stands midway between the town and the Villa.

The hospital, which is of modern design, lies outside the town, and the Zenana Hospital is inside it near the pucca tank. The boys' school, a commodious building, lies east of the *Chaugan*, and the Zenana Madrasa inside the town.

It is said that the hill, on which the town now stands, was once the strong-hold of Bera Rangar, a notorious dacoit. A proverb runs: "*Bere lai na chaure kaunta aur saher*," *i.e.*, the cattle seized by Bera will never come back to you, get fresh ones. Bera had a *kund* or pit of stone on the Lai hill. In this he used to light a fire of cotton seed and oil, and after his raids the beacon guided him back to his lair.

The Devi temple built by him on the summit of this hill still exists, and his cattle-shed lay by the *kachcha* tank in the town. Bawa Banwari Das, a well-known Sadhu, lived on this hill, where the State *baradari* now stands. Raja Karm Parkash once arrived at this hill when hunting from Kalsi, and the Bawa begged him to found a town

CHAP. IV. — PLACES OF INTEREST.

here. The Raja did so and constructed a *baradari* on the spot where the Bawa lived. The *baradari* stands on a high *tibba*. It can be seen from the train near Barara Station. In those days tigers abounded in Nahan, and the Bawa had reared several. A tiger's roar at a propitious moment suggested the foundation of the town. The derivation of the name Nahan is either from *Nahar* (Sanscrit = tiger), or *nah* (=king) and *ain* (=abode).

Nahan is 3,057 feet above sea level. In the hot weather punkhas are not usually required. The rains set in about the middle of June, and even on the hottest day the temperature does not rise above 100°. Usually at noon it reaches 90°. In the hot weather the temperature ranges between 80° and 90°. In the winter it is between 50° and 65°.

The climate is moist. Epidemics seldom attack the town. Towards the end of September there is, however, some malarial fever. The water contains much lime, and tends to cause constipation. Snow never falls, but it rains heavily in January and February.

The Municipality, constituted in 1887, consists of nine members, six elected and three nominated, all serving for a period of three years. The president is a paid official appointed by the Maharaja, but the vice-president is elected.

The income, mainly derived from octroi, was Rs. 15,243 in 1903-04, and the expenditure Rs. 13,910. In 1931 the total income was Rs. 21,731 and the expenditure was Rs. 21,745. The Committee owns a number of houses and manages the forests round Nahan. From these it derives a considerable income. The Cantonment is administered by a Cantonment Magistrate. It contains a military hospital and a workshop which turns out accoutrements for the troops.

MAHIPUR.

Mahipur lies sixteen miles north-west of Nahan on a low spur of the Sain range. It is a small but pretty place with some picturesque waterfalls to the south. It is situated on a plateau between lofty hills on three sides, its southern edge overlooking low hills. The plateau is intersected by a hill stream which makes it very fertile.

MANGADH.

Mangadh is a scattered village with a population of 276. It is built on a wide level plain surrounded on all sides by high hills and traversed by a torrent. It possesses an ancient Hindu temple which tradition connects with the Pandavas, but was probably built by Raja Rasalu of Sialkot, whose style of building it recalls. It has been described in Chapter I. Mangadh is connected with Sarahan, about ten miles off, by a six-foot path.

PAUNTA.

CHAP. IV. — PLACES OF INTEREST.

Paunta lies in 77° 40′ N. and 30° 45′ E. It has a population (1931) of 408. The Jumna flows close by on its east and south. It commands a fine view of the Dera Dun and its hills. The town contains a famous Sikh temple where fairs are held on the Holis in March and the Baisakhi in April. Guru Gobind Singh resided here for about three years (1742—45 Bikrami) and therefore the place is considered sacred. The colonization of the Kiarda Dun by Sikhs has increased its population. It also contains a fine Hindu temple, built by the daughter of Raja Fateh Parkash on the bank of the Jumna. By her request she was cremated here, and a fine marble tomb was erected on the spot. Between the two temples is a spacious encamping ground with fine avenues of trees. The Rampur ferry is only three miles distant. The Tahsil (twenty-six miles from Nahan) is built of good pakka masonry. Bhagani, where Guru Gobind Singh defeated the combined forces of the Rajas of Garhwal and Bilaspur, is about eight miles from Paunta. The town has a dispensary, rest-house and post office. The Western Jumna Canal authorities have a telephone office near the camping-ground whence information of the daily rise and fall of the Jumna is sent to Tajewala.

RAJGARH.

Rajgarh fort lies in 30° 52′ N. and 77° 23′ E. on a natural terrace. It is square, with a tower at each corner about forty feet high and twenty square. Fired and nearly demolished by the Gurkhas in 1814, it was subsequently restored. Its elevation above sea level is 7,115 feet. Rajgarh is the head-quarters of the forest division of that name, and the Divisional Officer lives in the fort. About half a mile from the fort is a small bazar inhabited by Kangra Suds, who act as bankers for the surrounding villages. There is a post office and dispensary.

SAIN.

The Sain range lies between 30° 37′ and 30° 51′ N. and 77° 15′ and 77° 29′ E. Thornton states that its length is about 25 miles, running from north-west to south-east. This range divides the basin of the Jalal from that of the Giri. Its estimated elevation above sea level is from 6,000 to 8,000 feet. It is the most fertile range in the cis-Giri hills, and produces rice of the best quality.

SANGRAH.

Sangrah lies in 77° 25′ N. and 30° 40′ E., trans-Giri, and commands a spelndid view of the Sain range. It has a dispensary and post office, and was the head-quarters of Palvi Tahsil till 1948 B. (1892 A. D.).

SARAHAN.

Sarhan, the head-quarters of Tahsil Pachhad, lies in 77° 15′ N. and 30° 45′ E., and has a population of 338. It is a sultry place, but possesses a healthy climate, as a brisk breeze blows every morning and evening throughout the year. Sarahan is twenty-six miles from Nahan, with which it is connected by a fine road. Dagshai is twenty-one miles from the Tahsil building. The place has a dispensary, post office and a middle school. It commands a splendid view of the low hills of Ghinni and Kotaha and the plains of Naraingarh Tahsil. It lies 5,474 feet above sea level. CHAP. IV. PLACES OF INTEREST.

SIRMURI TAL.

The once famous town of Sirmur stood about ten miles north-west of Paunta on the southern bank of the Giri. Destroyed in 1139 Bikrami, the ruins of its wells and bazars are still to be seen, and close by is a tank called the Sirmuri tank which is now almost all under cultivation. The *rajban* which lies about a mile to the south-east of the ruins of Sirmur was made the capital of the State on 27th Phagan 1252 (1095 A. D.) by Raja Subhans Parkash, the founder of the present ruling family of Sirmur. It too is now in ruins. Among the ruins of Sirmur is a stone pierced with a deep hole, lying on the top of a small hillock on the southern bank of the Giri. In this hole the pole is said to have been fixed for the rope on which the juggler girl, by whose curse Sirmur was destroyed, danced. The story is referred to at page 9. A similar stone is pointed out on the other side of the Giri.

TILOKPUR.

Tilokpur stands on an isolated hillock, eight miles north-west of Nahan, in 77° 15′ N. and 30° 30′ E., at an elevation of 1,413 feet. The place is famous for its temple of Devi Bala Sundri, described in Chapter I. An annual fair is held in April in her honour. A path connects it with the Kala-Amb road at Sainwala, nearly six miles below Nahan. A cart-road runs between Kala-Amb and Tilokpur for a distance of four miles.

APPENDIX I.

APPENDIX I.

SOME AGRICULTURAL TERMS.

Bag : a large square field.

Bandi : a sub-division of a *kyar* field : a *kyar* is divided into several parts each called *bandi.*

Bangar : high lying land containing sandstone.

Bara : a small field near the village : the *niai* of the plains. In Nahan town every house has, in front of or behind it, a *bara* or kitchen garden, but in the hills pepper and tobacco are generally grown in the *bara.*

Bhankhar : similar to *bhilar.*

Bhilar : dry, poor soil which is not improved even by manure. It will, however, grow maize, *kulthi* and other kharif crops.

Bhud : sandy soil mixed with small stones.

Dakar : a hard soil with a large proportion of city. It bears good kharif crops.

Deogarh : a field given to a *deota.*

Galhil : a rich soil composed of hard clay, which forms hard large lumps. These have to be broken up before ploughing, as they are so hard that the plough cannot break them. It is a first class soil.

Gahori : a poor stony soil.

Ghorel : much the same as *gahori*

Jabal : wet marshy land, always full of water. It only produces poor crops of rice.

Kalahu : any irrigated land.

Kalawar : soil of specially good quality.

Katal : land situated on the banks of small rivers and hill torrents.

Khadar : similar to *panjobal,* but which bears crops even with a light rainfall. In the Dun moist lands situate in an old river bed are called *khadar.* *Khadar* is the opposite of *Bangar.* Generally any lowlying land that retains moisture is callled *khadar.*

Khil : newly made and very poor land.

Kyar : a field which remains constantly full of water from the time of sowing to the harvest. It generally bears rice.

Obar ghair-khadi : land neither irrigated nor manured.

Obar Khadi : land unirrigated, but manured.

Palai : land frequently visited by frost and cold. Heavy rain injures its produce (from *pala,* 'frost').

Panjobal : moist land, which produces crops even in a dry season.

Papli : stony soil with a layer of earth over it. It requires heavy rain. The Darthi range is chiefly composed of this soil.

Pati : a long narrow field.

Pawari : always open the to the sun : in contract to *shelat.*

Peli : a very poor soil with a thin layer of earth over the stones, generally found on the banks of streams. It produces *moth* and similar crops in seasous of good rainfall.

Rosli : sandy soil which retains moisture for a long time, and requires manure to produce a good crop of wheat.

Sailaba : moist land situate on the bank of a river, hill torrent or water course.

Ser : wide level ground which contains loamy clay and which even with light rain will produce good harvest. Such soil is also called *masit.*

Shak : soil, chiefly composed of sand and small stones, which does not produce good crops.

Shavri : much the same as *bara,* but smaller in size and more freely manured.

Shelat : land over-shadowed by hills, and which thus gets very little warmth from the sun. It is generally kept damp by the moisture of the hills. The crops grown in it take long time to mature and heavy rain is injurious to them.

Tika : a very good soil producing rich crops.

APP., II.

APPENDIX II.

LAND MEASURES.

The State had two standards known as *pukhta* and *kham.* The *pukhta* standard was used in the tahsil of Nahan and the Kiarda Dun, while in the Tahsils of Pachhad and Rainka the *kham bigah* was the standard. At the recent revised settlement the *kham bigah* has been adopted throughout. 99 inches make a *gatha* of a *pukhta bigah* and 57 inches that of a *kham bigah.* A square *gatha* makes a *biswansa*, 20 *biswansas* make a *biswa* and 20 *biswas* make a *bigah.* 32 *pukhta biswas* are equal to an acre. Three *zamindari kham bigahs* make a *pukhta bigah.* But the hill *zamindars* measure their fields by the weight of seed. In Dharthi, Ghini and generally in the Nahan Tahsil *kachcha sera* and *mans* are in use, while in the hilly *ilaqas* the *patha* is the general standard. A *kachcha ser* is equal to 32 *tolas* and a *khachcha man* of 40 *kachcha sers* is equal to 16 Government standard *sers.* The State standard *kham bighah* is equal to 12½ *sers kham* of wheat standards of the *zamindars.* In measuring only the wheat is taken into consideration. A *patha* is equal to 5 *sers kham,* or 2 *sers* of Government standard. Seven and-a- half *pathas* make a *pukhta bigah,* or in the other words 37½ *sers kham* of seed are sown in a *pukhta bigah.*

APP. III.

ARPENDIX III.

WEIGHTS AND MEASURES.

The *zamindari* weights are *kham,* and according to this system one *ser* equals to 32 *tolas.* The weights in Nahan itself are *pukhta, i.e.,* the *ser* equals 80 *tolas. Zamindars* generally have weights, but measures are largely used in the hills. The *solha,* which is also called a *thakri,* and in Kangra, Tahsil Rainka, a *thola* equals 1¼ *sers kham.* Four *sohas* make one *patha.* The *zamindars* keep weights, *viz.,* ½ *pao, pao,* ½ *ser. ser* and 5 *sers* in their houses. One *patha* equals 5 *sers kham,* 16 *pathas* one *juni* and 20 *junis* one *khar.* 12 *girahs* make one *kham* yard. Four figures make one *chappa* and 2 cubits make one *hath.* The *hath* is the distance from the tip of the fore finger to the elbow. The cubit is from the tip of the thumb to the tip of the little finger. The *kham* yard is made of one *hath* and one cubit. The *pakka* yard is made of 2 *haths* or 4 cubits. One *qadam* is equal to 3 *haths* or 1½ yards *pakka.* Hill people use in the *kham* yard, the *pakka* being used in the Dun and at Nahan. The grocers' and retail vendors' weights are *tolas* and *mashas* as used in the plains. Trans-Giri a *solha* is equal to 40 *tolas,* but in the cis-Giri part of Tahsil Pachhad it has no fixed standard. Some people make it 40 *tolas,* others only 32. Its weight depends on the custom of the family, and it is only used in lending grain which is measured on repayment by the same *solha* by which it was measured when lent. But the *patha* has a fixed weight, being equal to 2 *sers pukhta* trans-Giri, while in Sain it equals 3 *sers.* Hence trans-Giri the *juni* equals 32 maunds while in Sain it is 48 maunds. Sain and the cis-Giri parts of Tahsil Pachhad have a measure called *bahatra* which is equal to 9 *sers kham.* It derives its name from *bahatar, i.e.,* 72, having been invented in 1872 Bikrami. It is only used on the *khalwara* or threshing floor for dividing the grain into shares. In Tahsil Rainka there is another measure called *hara,* which equals 4 *pathas.*

APP. IV.

APPENDIX IV.

LIST OF FLORA OF THE SIRMUR STATE.

I.—Menispermanaceæ.

(1) Cocculus laurifolius : *kirka.*

(2) Cissampelos pareirea.

II.—Berberideæ.

(3) Berberis aristata : *kamal.*

(4) „ Lycium : *kashmal.*

(5) „ Nepalensis

III.—Bixineæ.

(6) Flacourtia Ramontchi : *kongu* or *kongi.*

IV.—Dipterocarpeæ.

(7) Shorea robusta : *sal.*

V.—Malvaceæ.

(8) Kydia calycina.

(9) Bombax malabaricum : *simal.*

VI.—Sterculaceæ.

(10) Sterculia sps.

(11) „ colorata.

VII.—Tilliaceæ.

(12) Grewia oppositifolia : *biul.*
(13) „ sclerophylla : *pharria.*
(14) „ vestita : *dhamin.*
(15) „ asiatica : *phalsi dhaman*, probably used for refining sugar in Saharanpur. fruit acid : rope made of its bark.
(16) „ tiliæfolia : *dhamin*, fruit eaten, used for cart shafts, etc.
(17) „ sapida. A shrub. Fruit common in Dun pastures.
(18) „ laevigata : *bhewal*, greenish bark : a tree 30 feet high.

VIII.—Rutaceæ.

(19) Zanthoxylum alatum : *tirmal.*
(20) Limonia acidissima.
(21) Citrus, orange lemon : cultivated.
(22) Feronia elephantum : *koith kathal.*
(23) Aegle marmelos : *bel.*

IX.—Simaruheæ.

(24) Picrasma quassiodes.

X.—Burseraceæ.

(25) Garuga pinnata : *kharpat.*

XI.—Meliaceæ.

(26) Melia indica : *nim.*
(27) „ azadirachta : *deh* or *bakain.*
(28) Cedrela toona : *tun.*

XII.—Ilicineæ.

(29) Ilex dipyrena.

XIII.—Celastrinæ.

(30) Euonymous sps.
(31) Elæodendron Roxburghii : *baksa.*

XIV.—Rhamneæ.

(32) Zizyphus vulgaris : *ber.*
(33) „ oxyphylla : *beri giggar.*
(34) „ jujuba : *ber.*
(35) „ mummularia : *malla ber.*

XV.—Ampelideæ.

(36) Vitis latifolia.
(37) „ himalayana.

XVI.—Sapindaceæ.

(38) Aesculus indica.
(39) Schleichera trijuga : *gosum.*
(40) Sapindus detergens : *ritha.*
(41) Acer villosum.
(42) „ sps.

XVII.—Anarcardiaceæ.

(43) Rhus cotinus : *tung.*
(44) „ sps.
(45) Pistacia integerrima : *kakkar.*
(46) Odina Wodier : *jinghan.*
(47) Semecarpus anacardium : *bhilawa.*
(48) Mangifera indica : *am.*
(49) Ruchanania latifolia : *chirauli.*
(50) Spondias mangifera : *amara.*

XVIII.—Moringæ.

(51) Moringa pterygosperma : *staujua.*

XIX.—Leguminosæ.

(32) Indigofera atropurpurea : *kathe,* etc.
(53) „ heterantha.
(53*a*) „ pulchella.
(54) Abrus precatorius : gunga (*ratti* seed).
(55) Erythrina suberosa : *dhaul dhak.*
(56) Butea frondosa : *dhak.*
(57) Desmodium tiliæfolium.
(58) „ sps.
(59) Ougeinia dalbergioides : *sandan.*
(60) Dalbergia sissoo : *shisham.*
(61) Cæsalpinia serpiaria : *karaunj.*
(62) Bauhinia purpurea : *kurali, kachnai.*
(63) „ retusa : *kandela.*
(64) „ vahlii : *maljhan.*
(65) Tamarindus inidica : *imli.*
(66) Cassia fistula : *amaltas.*
(67) Albizzia julibrisin : *siras.*
(68) „ stipulata : *siris.*
(69) Acacia farnesiana : *babul.*
(79) „ arabica : *kikar.*
(71) „ catechu : *khair.*
(71*a*) Melletia auriculata.

XX.—Rosaceæ.

(72) prunus persica : *aru.*
(73) „ armeniaca : *zardalu.*
(74) „ puddum : *padam.*
(75) „ padus.
(76) Prinsepia utilis.
(77) Rubus paniculatus : *anchhu* (black).
(78) „ flavus.
(79) „ lasiocarpus : *gunachu* (black).
(80) Rosa moschata : *kuji.*
(81) „ webbiana : *gulab.*
(82) Pyrus variolosa : *kaint.*
(83) Cratægus sps.
(84) Contoneaster
(84*a*) Cotoneaster acuminata : *raush.*
(84*b*) „ sps.

XXI.—Saxifrageæ.

(85) Deutzia staminea.
(86) „ corymbosa.
(87) Philadelphus coranarius : *puddhera.*
(87*a*) Ribes nigram.

XXII.—Combretaceæ.

(88) Combretum decandrum.
(89) Terminalia belerica : *behera.*
(90) „ chebula : *harrar.*
(91) „ tomentosa : *jain.*
(92) Anogeissus latifolia : *bakli* or *chhal.*
(93) Eugenia jambolana : *jaman.*
(94) „ operculata : *piaman.*

XXIII.—Lythrarieæ.

(95) Woodfordia floribunda : *dhai.*
(96) Lagerstraemia parviflora : *dhaura.*

XXIV.—Samydaceæ.

(97) Casearia tomentosa : *chilla.*
(98) „ graveolens : „
(99) Carica papaya : *pepiyh,* in gardens only.

XXV.—Cacteæ.

(100) Opuntia dillenii : *nagphan.*

XXVI.—Cornaceæ,

(101) Marlea begoniæfolia : *tumbri.*
(102) Cornus oblonga.
(103) „ capitata : *tharwal.*

XXVII.—Caprifoliaceæ.

(104) Lonicera sp.
(105) Abelia triflora.
(106) Viburnom sp.

XXVIII.—Rubiaceæ.

(107) Adina cordifolia : *haldu.*
(108) Randia dumetorum : *mainphal.*

XXIX.—Sapotaceæ.

(109) Basia latifolia : *mahwa.*

XXX.—Ericaceæ.

(110) Andromeda ovalifolia : *ayar.*
(111) Rhododendron arboreum : *borass.*
(112) „ authopogon.
(113) Myrsine africana : *chupra.*

XXXI.—Ebenaceæ.

(114) Diospyros montana : *tendu.*
(115) „ malanoxylon : *timur*

APP. I.V.

XXXII.—Oleineæ.

(116) Olea fragrans : *shillong*, near temples.

(117) Jasminum revolutum : *chambeli.*

(118) „ sambac.

(119) Nyctanthes Abor-tristis : *har singai.*

XXXIII.—Apocynaceæ.

(120) Carissa carandas : *karuanda.*

(121) „ diffusa.

(122) Wrightia tomentosa : *dudhi.*

(123) Holarrhena antidysentercia : *kura.*

(124) Nerium odorum : *gautura.*

XXXIV.—Asclepiadeæ.

(125) Calotropis gigantea : *ak.*

XXXV.—Boragineæ.

(126) Cordia myxa : *lasora.*

XXXVI.—Convolvulaceæ.

(127) Convolvulus sp.

XXXVII.—Bignoniaceæ.

(128) Stereospermum suaveolens : *padal.*

(129) Tecoma undulata (in gardens only).

XXXVIII.—Betulaceæ.

(130) Betula bhojpattra : *bhojpatra.*

(131) „ acuminata.

(132) Alnus nepalensis : *kohi.*

(133) „ nitida.

XXXIX.—Salicineæ.

(134) Salix sps.

XL.—Cupuliferæ.

(135) Quercus semecarpifolia : *kurshu.*

(136) „ incana : *ban.*

(137) „ dilatata : *morn.*

(138) „ annulata : *bauni.*

(139) Carpinus faginea.

XLI.—Myricaceæ.

(140) Myrica sapida : *kaephal.*

XLII.—Juglandeæ.

(141) Juglans regia : *akhrot.*

XLIII.—Acanthaceæ.

(142) Adhatoda vasica : *basuthi.*

XIV.—Mrtaceæ.

(143) Eucalyptus globulus (in gardens).

XLV.—Verbenaceæ.

(144) Lantana alba, noticed only in gardens.

XLVI.—Laurineæ.

(145) Litsæa zeylamica : *chirara.*

XLVII.—Thymelaceæ.

(146) Daphne sps.

XLVIII.—Loranthaceæ.

(147) Viscum album : *banda.*
(148) Loranthus ligustrinus.

XLIX.—Urticaceæ.

(149) Debregeasia sps.
(150) Morus alba : *tut.*
(151) Morus serrata : *chimu.*
(152) Ficus bengalensis : *bar cheroti.*
(153) „ religiosa : *pipal.*
(154) „ glomerata : *dudhari.*
(155) „ hispida : „
(156) „ carica.
(157) „ virgata, etc., etc.
(158) Caltis australis : *khirak.*
(159) Ulmus integrifolia : *papri.*
(160) „ campestris.

L.—Euphorbiaceæ.

(161) Euphorbia royleana.
(162) „ sps.
(163) Exeœcaria sebifera (tallow tree)
(164) Thewia nudiflora : *bhillaura.*
(165) Mallotus philippinensis : *kambella.*
(166) Briedelia retusa : *ekdania.*
(167) Putranjiva „ *jiageota.*
(168) Phyllanthus emblica (myrobolum) : *aonla.*

LI.—Coniferæ.

(169) Pinus longifolia : *chir.*
(170) „ excelsa : *kali chir.*
(171) Cedrus deodara or Labani : *kelon.*
(172) Abies smithiana.
(173) „ Webbiana.
(174) Capressus torulosa.
(175) Taxus baccata.

LII.—Palmæ.

(176) Phœnix sylvestris

LIII.—Gramineæ.

(177) Arundinaria falcuta.

LIV.—Liliaceæ.

(178) Aqave Americana (American aloe).

APP. V.

APPENDIX V.

SOME HOUSEHOLD TERMS.

Cis-Giri.	*Trans-Giri.*
Bakral, a shed in which goats are kept.	
Bara, a part of a room separated by a wooden wall in which rams are kept.	
Bhint, wall.	*Bawar,* second storey.
	Bhit.
	Chaubara, central room.
Chaukhat, door frame.	
Chhat or *khur,* roof	*Chhabu,* part of a pent roof.
Dwar, door: also used trans-Giri.	
	Ghar, the house of rich man.
	Khanevar, a decorative wooden frame attached to the ridge of a pent.
Kharangni, court-yard.	
Kothari, a small back room.	
	Manjhi, first floor roof.
Mand, ground floor: also used trans-Giri.	
Meri, window.	*Daphi.*
	Mer, floor of the ground floor.
Ogal, a wooden bar used to barricade the door from inside: also used trans-Giri.	
Ogli, a store house on the ground floor with a stone floor and walls, but without any door; grain is poured into it through a hole, called *bil* in the roof.	
Parachha, beam.	*Bih.*
Phali, door pannel.	*Pharkal,* a stone step.
Pora, an oblong room in front.	*Pharkion,* wooden floor of the first storey.
Rindi, ventilator.	*Sandali,* a small window.
Sowara, cook-house.	*Rasoe.*
Shangal, chain.	
Shirhi, ladder.	*Shir.*
Tali, upper storey, but in trans-Giri it means the house of an ordinary man, as opposed to *ghar.*	
Tira, niche.	*Tung,* balcony.

NAMES OF UTENSILS.

Cis-Giri (Sain, etc.).	*Trans-Giri.*
	Belwa, a cup.
	Bhaddu, a cooking pot.
	Charwi, a large pot.
Chhari, churn.	*Diva*, a metal or earthen lamp.
Duhni.	*Doerah*, a milk pot.
Dhontu, bellows.	*Dohki*, a big spoon.
Called *kachhaltu.*	*Handa*, a wooden pot in which milk is churned.
Jhajri, a kind of earthen ware kuqqa.	*Hondki*, another cooking pot.
	Kashara, a wooden cup.
Kathra, a wooden plate.	*Konali*, a wooden plate.
	Khamra, a wide-mouthed vessel.
Kuktu, a small *huqqa.*	*Kundra*, an earthen pot in which *gaugati* is boiled.
Nal or *nagalthi.*	*Lathi*, a pipe of *hukka.*
Lutia or *lotri.*	*Lotri*, a small brass water-pot.
	Mongate, a large metal plate.
Also cis-Giri.	*Parat*, a large brass plate.
	Tanbia, a cooking pot of another kind.
Thali, a brass plate.	*Tokna*, a brass pot larger than a *tokni.*
Batwa.	*Tokoni*, a large brass pot.

FURNITURE.

Cis-Giri.	*Trans-Giri.*
Manja, a bed.	*Kothi*, a large heavy wooden box (made in Jubbal).
	Pira, a wooden stool.
	Dharothi, a large wooden box.

DRESS.

Cis-Giri.	*Trans-Giri.*
Dhabli, a blanket of white wool.	
Dohr, a large fine blanket.	Also used trans-Giri.
Jhagga, a shirt.	
Kheshri, cloth pieced, used as a *langot*	
	Loia, a woollen coat.
	Alsu, a woollen shoe.
Pankhi, a fine blanket.	*Kameli*, a blanket.
Saluka, a waistcoat.	
Suthan or *silwar* trousers.	*Leva*, a cotton cover for night.
	Angla, a waistcoat for women.

APP. VI.

APPENDIX

Produce Estimates adopted for the Settlement of

Name of Tahsil.	Name of Chak.	KHARIF					
		Rice.	Maize.	Mandwa.	Kangni, Swank, China, Chulai.	Urd and Kulthi.	Gagti and Potatoes.
		M. S.	M. S.	M. S.	M. S.	M. S.	M. S.
Nahan ..	Pahar ..	2 0	2 20	1 30	1 30	1 10	10 0
	Khols ..	1 30	2 0	1 20	1 10	1 10	12 0
Paunta ..	Pahar ..	2 10	2 30	2 0	2 0	1 10	18 0
	Dun ..	1 30	2 10	2 0	1 30	1 10	15 0
	Khol ..	2 0	2 0	..	..	...	12 0
Rainka ..	Sain ..	2 20	3 0	2 10	2 10	1 30	12 0
	Palvi ..	2 20	3 0	2 10	2 10	1 30	12 0
	Kangra ..	2 20	3 0	2 10	2 10	1 30	12 0
Pachhad	Giri Par ..	2 20	3 0	2 10	2 10	1 30	12 0
	Giriwar ..	2 20	3 0	2 10	2 10	1 30	12 0

VI.

Sirmur State per bigah kham in the years 1928—31.

Crops.		Rabi Crops.						
Ginger.	Cotton.	Wheat.	Barley.	Sharshaf and other oil seeds.	Opium.	Gram.	Gur from Sugar-canes.	Others.
M. S.	M. S.	M. S.	M. S.	M. S.	Rs.	M. S.	M. S.	M. S.
16 0	1 0	1 2	2 0	1 0	..	2 0	2 0	..
14 0	1 20	1 15	1 30	1 0	..	1 30	2 0	..
20 0	1 0	1 20	2 10	1 0	10	2 10	2 0	..
..	1 0	1 15	2 0	1 0	10	2 0	3 20	..
..	1 10	..	1 30	1 0	..	1 30	2 0	..
16 0	1 10	1 35	2 10	1 0	15	2 10	2 0	..
16 0	1 10	1 35	2 10	1 0	15	2 10	2 0	..
16 0	1 10	1 35	2 10	1 0	15	2 10	2 0	..
16 0	1 10	1 35	2 10	1 0	15	2 10	2 0	..
16 0	1 10	1 35	2 10	1 0	15	2 10	2 0	..

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" Palace and some portion of the Nahan Town."



(2) **His Highness Maharaja Sir Surendra Bikram Prakash Bahadur,**
K. C. S. I.

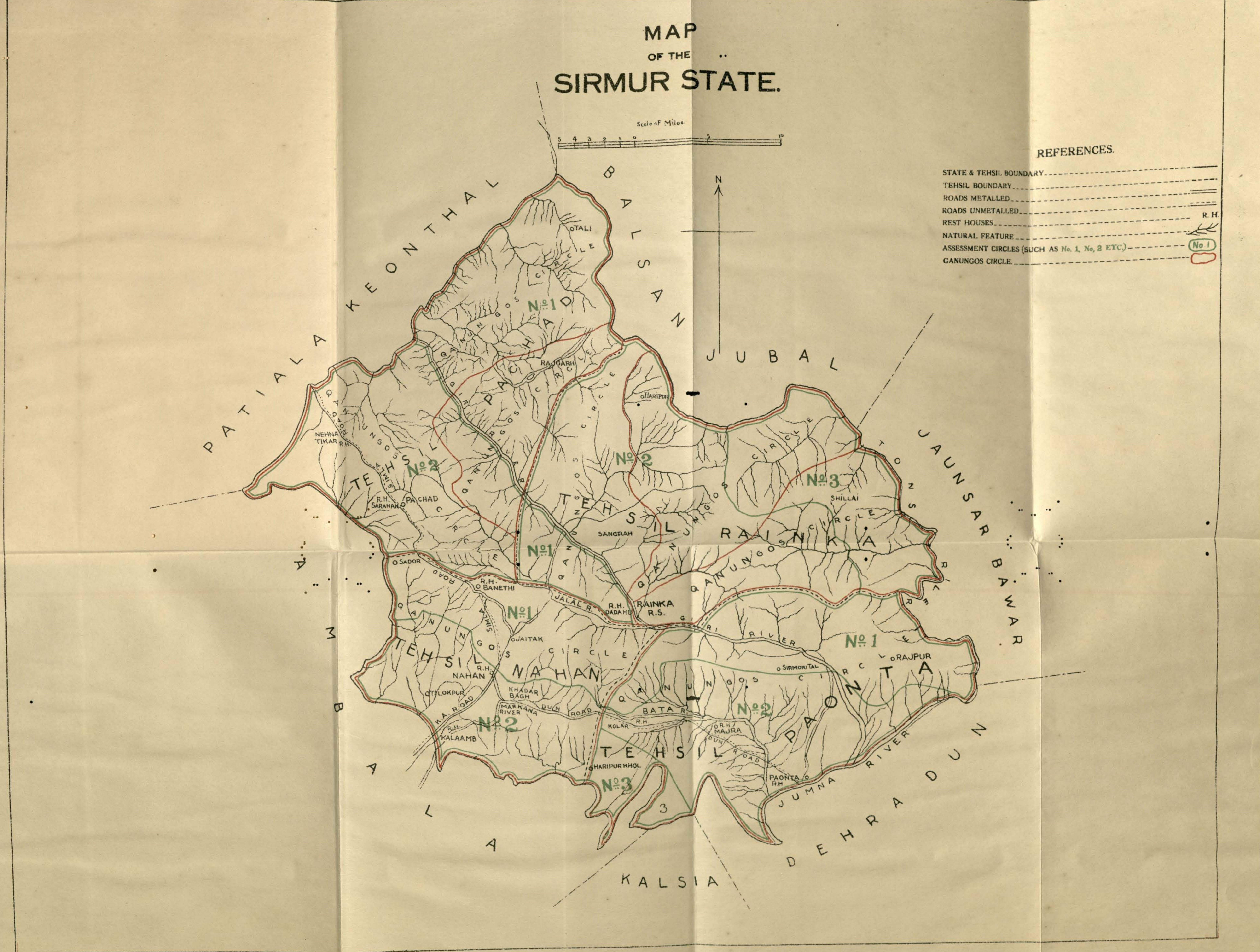


" Kali Mai Temple " Nahan.

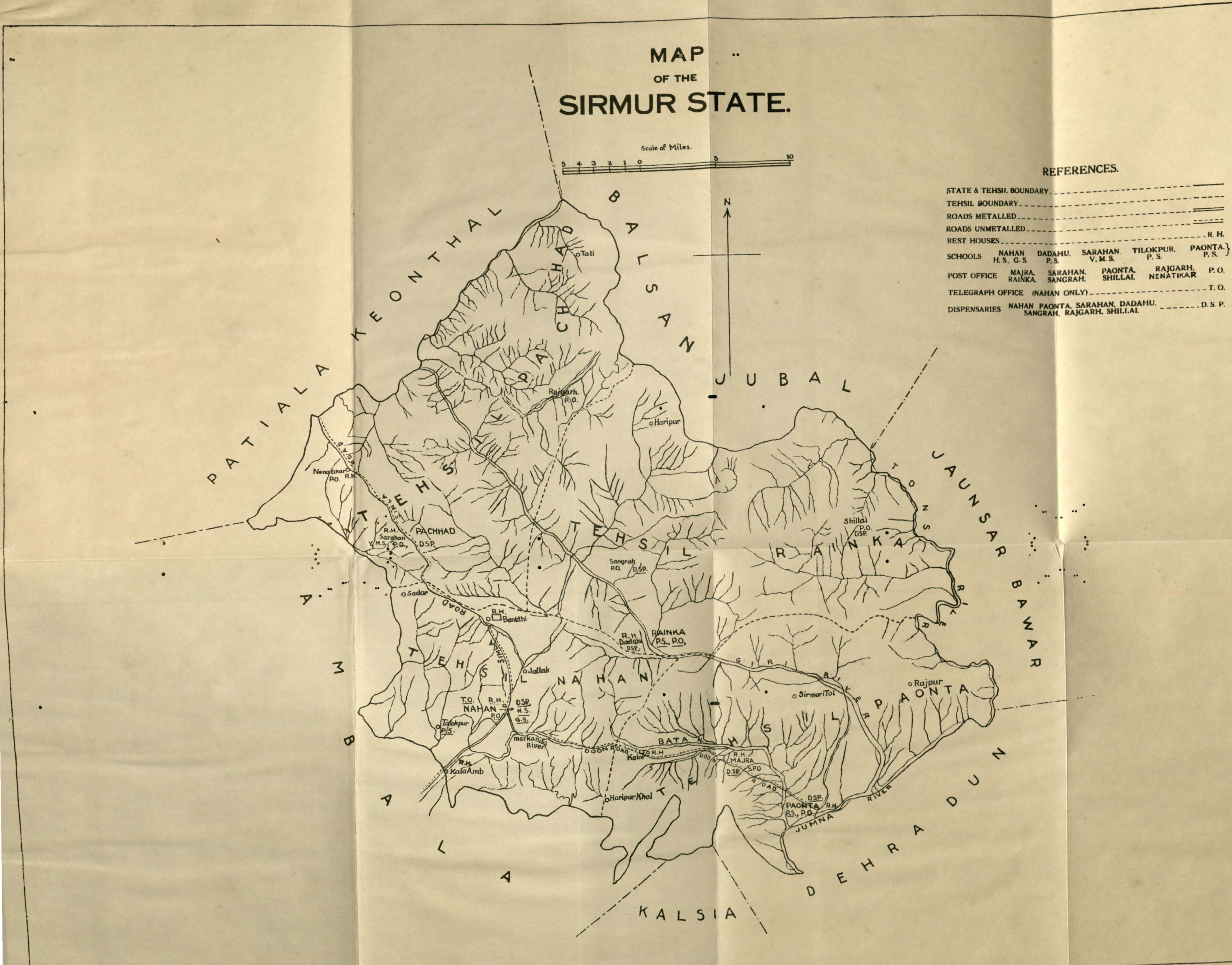
MAP OF THE SIRMUR STATE.



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